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Saml. M. Church

THE END OF THE WORLD

James M. Smith
1840

Charles M. Connelley

THE HORRORS OF

DELIRIUM TREMENS.

BY J. ROOT.

NEW-YORK:
JOSIAH ADAMS, 120 BROADWAY.

1844.

James E. Root

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PREFACE.

AMONG the papers of the day frequently contain startling accounts of one after another who fall victims to that disease, which is denominated Delirium Tremens, yet, it is not understood by the public, for there has been no one who has himself suffered so far as to be able to give a full description of this terrible scourge—who has published a statement of facts showing the true causes of that unparalleled suffering which the man endures, who has what is called the Delirium Tremens. The writer of the following pages, at least, has no knowledge of any such publication, and has often found that those with whom he has conversed on the subject, were entirely ignorant respecting the influences which produce that state of mind in which so many are destroyed. It is well known to physicians, and all others who have seen persons that were afflicted with Delirium Tremens, that the sufferers themselves almost invariably complain of being tormented by devils, and declare that they can both see and hear

them; but these declarations are always considered as full proof that the men are deranged, and therefore incapable of knowing what is the cause of that distress and horror of mind which so greatly affects them. But it is somewhat extraordinary that these universal complaints from all such persons, come alike from him who before believed that there were devils, and from him who did not believe that any devils existed. The sceptic thoroughly changes his faith, when he has an attack of *Delirium Tremens*, and he regards his scepticism only as one of his former follies, declaring most fully that he both sees and hears devils, and admitting that he was grossly mistaken.

If these complaints and admissions came only from the weak and visionary, it would be less remarkable, but the strong and intelligent are equally liable to see the horrible sights, and to hear the dreadful language, while they are sometimes more terrified than others, and as free to declare that they are in reality beset by evil spirits. I shall make no comments on these sudden changes of faith, but leave the reader to form whatever opinion he pleases as to the cause of them. Let me, however, tell him that I was a sceptic and that my faith was changed in a very short time, for I thought then, and still think, that I had very strong reasons for changing it, and I do most fully believe that much less than one half of the evidence which I received, would be more than sufficient to make any sceptic change his belief respecting the non-existence of devils.

There is something no less strange than the admissions from the strong and the weak, from those who deny the existence and those who admit of evil spirits, connected with these terrible attacks in regard to the power of memory, for the subjects of them generally remember almost every thing which transpires during the time of their continuance. Although the body is sometimes weak, yet the mind seems to be more active and stronger than ever on all subjects which have any connexion with its dreadful and suffering condition—the past, during a man's whole life rushes through it in quick succession, his conduct is all before him while he is fearfully awake as to the present, and horribly alarmed when he looks to the future. Imagination cannot conceive of a more terrible state for a human being on earth, than that of being overwhelmed on every side by the distressing reflections and apprehensions which accompany an attack of *Delirium Tremens*. There is not, as it appears to me, the least exaggeration in saying that those who have been burned at the stake, or who have died in the most excruciating agony of body and mind, ever could have suffered any thing in comparison with those who have died this most wretched of all deaths.

Those who may have seen some of them in their last struggles, and concluded that they were deranged, cannot have the least idea of what they suffer, for when the body begins to give way, the spirit becomes more alarmed and the horror of mind soon prostrates all its strength. They insane? No—no—no—the

poor creatures would be comparatively at ease if they were in a state of insanity—they are not madmen, but they have a keen perception of what awaits them, and it is the racking torture of mind on account of it that destroys the body, which is literally crushed and expires under the extreme agony which the spirit endures. Instead of having so lost their faculties as not to be able to comprehend their awful situation, they are capable of exercising them to the extent of their powers, and their distress arises from a full understanding of their fearful state. There is no confusion of ideas, nothing like the vague and indistinct perception of things which we sometimes have in a dream, or which a man appears to have when he is entirely bereft of reason, but all is clearly and distinctly comprehended, and the mind grasps and retains what it contemplates or what is presented to the senses, with a tenacity and strength of which I do not believe it to be at any other time capable.

The writer will make no apology to the public for giving a full description of the horrible scenes through which he has passed, as he hopes that an account of what he has suffered may prevent some from pursuing a course of conduct which may be the cause of their knowing, by sad experience, that what he has related is neither fiction nor the work of a diseased imagination. He also hopes that the directions which he has given for the treatment of those who may have the *Delirium Tremens*, will so aid their friends that they may save some of them from death and destruction.

His readers may rest assured that he is not writing about a subject which he has merely studied, but he speaks from a most painful experience of what he has suffered. The language of the man who has the *Delirium Tremens*, and his mysterious actions which appear so strange to others, are no mystery to the writer—he understands, but too well, the cause of them.

What he has stated is strictly true, and whatever may be thought of the strange and horrible things which he relates, there is nothing described but what appeared to him, at the time as a dreadful reality, and with the knowledge that he has on the subject, it would, indeed, be impossible for him to believe that they were not realities, unless he could disbelieve the evidence of his senses. It would be most preposterous for him to suppose that the things which he has described, were nothing more than a mere phantasy of the imagination, for he did not believe, before he realized them, in any thing of the kind. To suppose, therefore, that a man could imagine that he both saw and heard beings, that he did not believe to exist, would require a much stronger faith, than to believe that devils did actually make things appear to him, as he saw them, and did use the language which he heard, from the fierce monsters that made their appearance.

Some of my friends, who think that I have a very strange belief respecting the appearance of evil spirits, have requested me to give some reasons for believing that they appear to the man who has the *Delirium Tremens*, when they do not appear to others,

and why they only appear to him for a short time after he has left off drinking, provided, that he survives an attack. As I am fully satisfied that devils do appear to him, and also, believe that I can give some reasons for the faith which is in me—their request shall be complied with, after I have given an account of the first attack, which I had from these infernal spirits.

As I have before remarked, a most painful experience has taught me what the man suffers, and what are his feelings, when he has the Delirium Tremens—let those, therefore, who may be disposed to read what I have written, do me the justice to believe, that I have stated things as they appeared to me at the time. When they have read the account, if they shall choose to consider what I saw and heard, a mere phantasy of the imagination, and suppose that I was deranged, they can form their own opinions respecting both me and my statements, as well as in regard to those sudden changes of faith.

Let them account if they can, for the reason why he who believes neither in God nor devil, so suddenly becomes a believer in the existence of both, when he has an attack from the devils—misnamed Delirium Tremens. What they shall think of me, or believe respecting what I have written, is, in one view, of but little consequence, as it can neither change my belief, nor blot out the recollection of what I have suffered. Let me, however, say that I do most sincerely hope that all such persons will never have anything

like my experience, unless it shall be utterly impossible without it, and absolutely necessary to save them from even a worse state, than that of Delirium Tremens.

That there will be even among those, who believe that there are such beings as devils, some who will think that what I saw and heard must have been impressed on my mind, instead of being presented to my senses, I have not the least doubt, but I assure all who believe that Evil Spirits are allowed to tempt and deceive mankind, that the things which I have described, were present to my senses of seeing and hearing, as fully, as any things which I ever saw or heard in my life. To those who do not believe in the existence of devils, I will only say, form your own opinions respecting what I have written, but you may rest assured, that you will either here, or hereafter, change your views very materially, as it regards the existence of the monsters which I have described.

THE AUTHOR.

AN ACCOUNT OF THE
FIRST ATTACK.

To those who know, that some fifteen or twenty years since, spirituous liquors were generally drunk by all classes throughout the country, it is needless to say, that men, who considered themselves to be good moral citizens, were in the practice of taking something daily somewhat stronger than Croton water. Men too—who were seldom if ever known to be fully intoxicated; many of whom were members of different churches, and others held offices in the communities where they resided; this gave a general encouragement and respectability to the use of spirits, and almost all persons drank more or less, as they felt themselves able to bear the expense, or inclined to spend their money in that manner. Some would drink French brandy and wine, while others had to content themselves with cider-brandy and whiskey, except it might be on some extraordinary occasions,

when they would get a glass of the former. This last beverage, I recollect, used to flow very freely among the poorer classes, in the community where I resided. But those who had means, or who wished to appear a little more fashionable, would call for a glass of old Jamaica, or some other foreign liquor.

Unfortunately, following the example of others, I became habituated to the glass; but whether I drank more than they, or whether I could not drink as much without showing the effects of it, I will not undertake to determine—yet I frequently found myself to be intoxicated, and the subject of remarks from those whom I supposed drank full as much, if not more than I did. But, as I was then considered what was called a very good hearted fellow, which meant that whenever I took a few glasses myself, I had no objection about paying for the glasses of others, if they would drink with me. My slips, occasionally now and then, were treated so very gently, that instead of throwing me out of company, they rather aided me in obtaining the fellowship of all the good hearted fellows—more especially of that class, who could go to a hotel—call for a room—drink wine and brandy and sing songs until some of them, at least, were as drunk, as I was, and none of them sober.

These carousals were then looked upon as evincing a high and manly spirit, and were considered as proving conclusively that those who got drunk in that manner, had much better taste than those, who went into the bar-room and called for a drink. They

were generally kept up until a very late hour, but the landlord considered such customers a privileged class, and as long as all things were well paid for, made not the least complaint. If we saw fit to break his decanters, or chairs, he sent in his bill, which of course was settled with no more complaint than he made. The next time we gave him a call, he stood ready to welcome and wait upon us with all the obsequiousness, such noble hearted young men could desire.

After revelling two thirds or more of the night, if any had become so drunk, that they could neither go nor be helped home, there was always a bed prepared, and they very seldom made their appearance until the next day after dinner. Whenever any inquiry was made, as to where they had spent their time—the answer generally was, that they had been out of town to visit a friend, and were constrained to stay over night with him. This was supposed to be very probable, and there was no more said on the subject, neither by their employers, nor any one else—all concerned, of course kept dark, and they were looked upon as the finest young men in the place. They were none of your low bar-room fellows; they scorned to be seen taking a glass at the bar; it was too vulgar for them—none of your ragged loafers they—who hang about the rum holes; they were well dressed gentlemen—aye! and what was more too, they were considered to be gentlemen.

What better company could a young man have, or desire; it was not every poor fellow who was allowed

to enter the society of gentlemen who conducted themselves in so proper and rational a manner, and who were so much respected. He who did enter this most delectable society, must dress well, and have money to spend occasionally, as well as considerable assurance, to dare to put himself on an equality with such respectable gentlemen. There was at that time many a foolish youth who felt himself sorely chagrined because he was not allowed to participate in the sottish, drunken, stupid, and most despicable carousals of these more than human asses.

At times I would refrain and not taste of any kind of spirits for a number of weeks, and then after drinking again for one night, it would perhaps be several days before I became perfectly sober. During the latter part of the time, however, I suffered so much after drinking to excess, that I frequently refused to join with those who were, as they called it enjoying themselves. But whenever I was imprudent enough to do it, I continued to drink until the state of my stomach was such that I was obliged to abandon the liquor and generally confined to my room for some time after.

In this manner the time passed from about 1820, until 1829, without my experiencing any thing more, than the ordinary effects, from being occasionally intoxicated. At this time my business led me into Western New-York, and it was in the latter part of September, while residing in Manlius, that I commenced using spirits again, having previously refrained entirely for some months. After being under the in-

fluence of liquor for some time, I left Manlius and went to Syracuse, where I continued drinking for a number of days, which produced the usual effects. When I found that it was necessary to let the stimulus alone, I concluded to go to Geddesburgh and stay there until I became sober, or rather until I could recover from the effects of being intoxicated. I there put up at a private house not wishing for any thing to drink, being determined to let liquor alone for the future; my sufferings had produced such resolves before, but the social glass after a short time, had always opened the door for a new set of resolutions.

At this time I had no apprehension of having an attack of Delirium Tremens, and did not believe that any such beings existed as were said to appear to those who were suffering under the malady, supposing that they were deranged and incapable of knowing what they said about devils appearing to them, being myself fully satisfied that their horror was produced by that gross superstition, which teaches men to believe in the existence of devils.

I had formerly fully embraced the deistical absurdities, which were then so prevalent among that class of sensible and fashionable young men which I have described. I could even rant for an hour or two on the subject, and was considered quite a prodigy by those who were trying to embrace the same views, and throw off their fears of the future. All are not infidels who profess to be; a great share of the little creatures never can toddle themselves quite up to the mark

—they still have their fears that the bible may be true, notwithstanding all their professed admiration of the talents and wisdom of those, who have scribbled for infidelity. There are some, however, who have rejected the truth, hardened their necks, and stupified their minds under the influence of devils, until they are fully what they profess to be, and I had become one of that class.

At first deism answered the purpose—it was the faith of all the intelligent, so at least, said those who embraced it and it was quite a gratification to us little boys to think that we had become so enlightened, as to be able to throw off the shackles of superstition, and escape from the vulgar prejudices of former ages. Our deity, as we used to boast, was all benevolence, and would never suffer his creatures to be tormented, as the christian's God threatened to torment those who refused to obey him.

But when the boyhood of deism was passed, and the man began to reflect, he was utterly at a loss to see what reasons there were, for believing in the good God of the deist. Have we the least evidence that he is good—thought I—when pondering over the subject. Why does he not prevent all the misery and suffering which there is in the world, if he is benevolent? He certainly must have the power to do it—can he be good, when we see that he does not? Why is it that this good God forces mankind to have an existence, for no purpose which we can discover—keeps them in misery here for a short time, and then causes them to

suffer and die, to answer no end with which we are acquainted. Why has he given them powers and faculties, which they scarcely begin to exert before he takes them away? They toil and labor to obtain those things which he has set before them, but when they have got them, or failed to do it with all their endeavors, then he, for no assignable reason, ends their efforts to acquire them, or prevents their enjoying what they may have acquired—Is such conduct a proof of his goodness?

Could he not have provided a much better state of things for those whom he has created? Why then has he not done it? The power he has, why does he not exercise it? Does he want the disposition, or has he created beings and worlds, as the Ostrich lays her eggs, and left the works of his hands without any further regard for them? Why does he allow all things to be in such strange confusion, as if he neither cared what became of those whom he created nor how much they suffered? Why does he not provide for, take care of and govern them better, if he is good? What for a God is he, who after creating all things as they are, and seeing all the mischief which they produce, who can look on with such perfect indifference, and never attempt to correct the evils which his own works are producing, when he has all power in his hands? Can he be a very good God, is he worthy of the love and the reverence with which the deist professes to regard him?

This train of thought fully carried out, soon sat-

ified me that the deists good God was the very worst figment that ever entered the brain of a rational being. When I looked abroad at the works of creation, and thought of the misery of a universe so governed, the conclusion forced itself upon me at once, that his monster God existed only in the wild conceit of those, who had never examined him. The belief in no God at all, appeared to be much more rational, and much less abhorrent, than the monstrous belief in such a good God. Therefore, I became a confirmed atheist, not attempting to conceal my sentiments, but taking a great deal of pride in babbling on all occasions about the eternity of matter.

The idea, therefore, of being tormented by devils, either here or hereafter, never once entered my head, for I had long believed that to be a base imposition got up by the priests, for the purpose of ruling and gulling the simple who were destitute of the wisdom with which we deists and atheists were furnished.

Such then was my faith and such were my sentiments, when I arrived at Goddesburgh. Although I did not at that time feel much of a disposition to laugh at any thing, however ridiculous I might have considered it, yet there is a very great probability that I should have laughed most heartily, if any person had told me that I should soon be surrounded by more than legions of devils. My feelings were certainly not very agreeable; I had neglected some business in Syracuse which I ought to have done, and reflection on the course which I had pursued, was not

very pleasant, while my body was suffering from the effects of my folly.

On the morning after my arrival in Geddesburgh, as I did not feel very well, not having drunk any thing for twenty-four hours or more, I thought that a walk might do me some good and therefore walked down the street and went out of the village. As I was walking along, I heard quite a number of shrill sounds which grated on my ears very unpleasantly, and which apparently came from some distance over in the field by which I was passing; I also heard a number of voices from the same place, but after looking in that direction for some time, and not being able to discover any person or thing, I passed on and thought no more of it, as my mind was fully occupied with my own affairs.

I soon returned to the house and sat down, still reflecting on the folly of which I had allowed myself to be guilty, not that I supposed my conduct had either offended or injured any being excepting myself, it was the consequences and not the guilt of my actions, on which I was reflecting. And had it not been for what I suffered in body, and the effect which it might have upon my reputation and business, I should have had no trouble about my conduct.

While I was occupied with these reflections, some being appeared to address me in a very familiar manner, as if we were old acquaintances. I could hear the language very distinctly, though it was uttered in a low whisper, as if he were afraid some others

might hear, and I soon found that if I made any remarks in the same low voice, they were perfectly understood and a reply given immediately. A conversation then was commenced, and my strange visitor seemed to know many of the transactions which had taken place during my life, with which I supposed no one but myself acquainted. I did think it was very singular and strange that a being whom I could not discern, should not only have the power to converse with me, but also a better knowledge and recollection of some events in my life than I had myself. But though I was at some loss to account for the information which he so evidently possessed, yet I was not in the least frightened; my only feelings so far as I can now recollect, were wonder, and a desire to find out who or what it was that addressed me. After conversing with my mysterious visitant for some time on different subjects, all of which, he appeared to understand remarkably well, I made some inquiry with a view to find out with whom I was conversing. He replied by saying that he was one of a large company, that were going through the country for the purpose of making some money, but by what means he did not distinctly explain. He represented the business as being very lucrative, and asked me if I would not like to join them and have a share in whatever they made. My answer was, that I should not have the least objection, as I wanted to make some money, and I should like to know in what kind of business they

were engaged. But he did not say what they were doing, and only remarked that it was profitable.

Up to this time, our conversation had been carried on in the same manner, that any two persons would converse on ordinary topics or business. Singular as it may appear, instead of being either annoyed or frightened, I was perfectly at ease, or rather relieved; my mind was taken off from reflecting, and taken up with his conversation, which appeared like that of a very well informed gentleman, on all subjects about which we conversed. His knowledge was indeed wonderful, for he appeared not only to know every thing, but also every body, whom I had either heard of or known; some of the persons he told me were dead, others were alive and in such and such business, and he seemed to be quite as well acquainted with them as he was with me.

I was much pleased with his address, which was easy and courteous, for there was nothing rude or improper excepting his familiarity, and that he seemed to be rather entitled to use, on account of his knowledge respecting my affairs; but both the address and the language soon changed, after I professed my willingness to become one of the company; he then requested me to step into the next room, which I accordingly did, supposing that he would there disclose their business, and let me know what they were doing.

But I had no sooner entered the room, than there appeared to be quite a number of them, just over my

head, all talking at once, and addressing me in the most opprobrious language, which was now as profane and vindictive as can be conceived. Instead of that courteous treatment, and the information which I expected to receive, they were now all upbraiding me for my wickedness, calling me a damned fool and threatening to kill me and put me in hell.

Perhaps, it would be entirely impossible to place a human being in a situation on earth, where he could be more utterly confounded than I was, when I heard those very devils, whose existence I had denied, arraign and curse me with such bitter malignity. For a man who had believed only a moment before, that there was neither a God, nor devil, nor hell, to have all three demonstrated to him in an instant, and in such a manner too—was certainly calculated to startle him some, as well as to change his faith.

As soon as I recovered from the shock of astonishment into which this conduct and language threw me, so as to be able to speak, I said, "What? Then there is a hell?"—"Yes—you damned fool—and you will soon be in it." Was the reply. In an instant the thought rushed into my mind,—that, if there was a hell, there must be a God, a heaven, a Savior, and the bible was true. The thought had scarcely entered my mind, when they replied, "Yes—you damned fool—it is so. But you are going to hell with us. You have lost heaven by your senseless and wicked conduct, when you might have been saved, if you had not been such a damned fool." So great was their

furious malice that they cursed, reviled and threatened, as if it were impossible even to wait until my horror of mind should kill me, and they seemed determined to crush out the spirit at once and have me in their power immediately.

Let me here make a few remarks to those who dislike to hear so much as they say about hell. When devils get human beings where they think they are sure of them—they are not very delicate about using language, and have no regard for ears polite. One devil can say more about hell in three minutes than any human being can in three hours. They care nothing about the dignity and standing of the man who would not hesitate to knock down his fellow being, who should call him a fool, and tell him that he was on the road to hell. Let me tell those who reject and despise the gospel, that if devils once get them into their power, they will hear something not only about hell, but also about their own folly, in conducting so as to be sent there. They will hear it too, at a time, when they will not deny the truth of it. When they will be compelled to admit that they were fools of the first water.

I can hardly describe the state of my feelings at this time—my atheism was swept out of me like chaff before a whirlwind, and I was now fully convinced, that I had indeed been a fool of the purest water. But after what I had said on the subject of atheism, and the scornful manner in which I had rejected and ridiculed the Savior, I saw no way of escape, and felt

that my doom was sealed by my own hand, I had now fully learned who my mysterious visitors were, and the business in which they were engaged, and supposing myself to be entirely in their power, I expected the death and destruction with which I was threatened immediately. My blood seemed as if it were congealing and there was a cold shuddering horror creeping through every vein. But though expecting instantly both death and damnation yet neither the fear of the one nor the other produced the least effort on my part to escape from the horrible doom. Like a man who sees a monster advancing to destroy him, which he can neither resist nor flee from, and who makes up his mind to stand and await the event—certain of being destroyed—so I stood—without letting any one know my awful situation, and without the least thought of asking for assistance either from God or from man. Expecting every moment to be hurled into eternity and sent to perdition.

This was the state of my feelings—my infidelity had vanished. The devils no longer attempted to feed me with atheism—no longer endeavored to make me believe that there were no devils—no God and no hell. But they were perfectly willing to enlighten me most effectually on all these subjects. Their mode of communicating instruction was not very gentle, for they were very plain speakers, more calculated to convince the mind than to please the ear. They neither complimented me on the intelligence which I possessed, nor extolled the wisdom which I had exer-

cised in believing there was no devil, no hell, and no God. And they very plainly told me that I had been fool enough to swallow this kind of food as they gave it to me. But as I was not in a situation to take offense at their plainness of speech—my former wisdom and dignity having at this time both deserted me, and as I could not tell them, that I believed in a very good God who had not made any hell for his creatures. They most fully satisfied me of the truth of several very important matters. First, that there were some other beings in the universe besides myself and the race to which I belonged. In the next place—That they believed there was a God, a heaven, and a Savior. In the third place—That they also believed there was a hell, and that they themselves did exist, notwithstanding all the doubts respecting it—even from some of those who profess to be christians. In the fourth place—That they had lost none of their former power and could torment and distress mankind by appearing to them, if they saw fit to do it, although nobody at the present believed it.

All these things they had made me fully believe in a very few moments, and I was waiting for them to execute their threats without the least hope of escape, when they told me to go into the street to receive my death and be taken to hell. Not supposing that there was any more safety in one place, than another, and that I must shortly be killed, I went without

the least hesitation and with no other feeling, than that indescribable sense of horror before stated.

After walking into the street, there appeared to be a multitude of those beings in the air, around and over my head, all threatening me with death incessantly, and it seemed very strange that they did not carry their threats into execution immediately. In a short time they ordered me, (for they now began to command as if I were already in their power,) to go and stand at the end of a board fence, where they would instantly kill me. I went and stood as directed when something appeared to be walking along on the fence, as if for the purpose of taking my life; concluding indeed, that the time had now come for me to take leave of all earthly things, I stood without uttering a word or moving a limb to avert the supposed impending doom. Not that my feelings were those of indifference, for had I possessed a thousand worlds, I would have freely given them all for the least possible chance of escape. But there was not one single ray of light in that black cloud of despair, which now settled over my mind, and shut out all hope of averting the fate that awaited me. Who can describe? Who can imagine the feelings which utter despair produces!

After a few moments, I felt, that it was not possible to stand in this situation much longer, and came to the conclusion that I might as well be killed any where else as there; I therefore walked down to the street and crossed over to the other side of the way. As I left the fence the air seemed to be full of beings

all cursing me, and crying, kill him! damn him! kill him! Up to this time these beings had not assumed any visible form, though I had heard them move, and heard their language for several hours; but after crossing the street, the road appeared to be entirely full of beings in human form, having most horrible countenances, all staring at me with such malignity in their looks as I had never seen before, while there came from them a most hideous howling, so loud and so incessant, that I could scarcely hear the sound of my own voice.

These appearances continued to stare at me and howl for fifteen or twenty minutes, when turning away from them I went into a store, and told the store keeper that I expected to be killed in a very short time; what answer he made, or whether he made any reply I do not recollect, but I remember hearing a voice about my head continually threatening me as before with destruction. There was a large basin about half full of water, on a bench, in the back part of the room, which he told me to look at, on casting my eyes in that direction the water seemed to be boiling in a very strange manner; there was no fire to be seen, yet it appeared something like the boiling of sap to make sugar, just before it is finished, though apparently much hotter. He then ordered me to put my finger into the basin, and said it would kill me in a moment; but this time I drew back and refused to obey, when something seemed to pull me towards the boiling water, with

great force, so that it was with much difficulty that I broke away, and left the store.

On going into the street the multitude of forms had disappeared, but every few moments the form of a human being would appear by the side of the road, or within a short distance, and fix its eyes upon me with a ghastly stare for a short time, and then disappear. I recollect particularly the form of an old man, who had such an infernal expression on his countenance, that it made me shudder to look at him; he appeared several times and was apparently very decrepit, yet whenever I approached him he would hobble off much faster than I could walk, and the moment my eyes were taken off to look at some other form, he was gone.

After some time spent in this manner, and wondering why they did not kill me, I went down the street towards the Sun Tavern, then kept by a Mr. Smith. As I was walking along, very slowly, something passed through the air, just above the tops of the houses, with the speed of lightning, I had but a glimpse of the form, yet I saw that it had wings, a very large head and that it appeared to be something like a human form though it was fifty feet or more in length. This they told me was the prince of hell himself, who had now come to kill me. A moment after, I heard a large number of these beings over the way apparently in and about an old school-house, and was told to go there, which I did, when it appeared as if some one who had just arrived, and who had authority over the

others, was about to punish those who had first made themselves known to me, for what they had done. I did not see any forms at this time, though I very plainly heard their language. There was quite a number of voices at first, talking among themselves, when it seemed as if he commanded them to be silent, and I heard only his voice, and the voices of those who were most abjectly begging of him not to punish them. So far as I could understand, it seemed as if they had acted, in my case, without orders, and appeared to me before he intended to have them; he appeared to be very angry with them and they to be very much frightened. His imperious language seemed to be that of a being, who would not brook the slightest disobedience from those under his diabolical authority, and who would not hear one word in mitigation of punishment. "How dare they disobey him—damn them—how dare they. He would teach them better than to disobey his orders in future." This appeared to be the only answer he deigned to give the miserable beings, who were offering excuses and humbly entreating their infernal master to have mercy on them. The excuses they offered were, that I was a rejecter and despiser of the Savior, that I had no fear of punishment, and appeared so willing to go with them, that they thought they might safely appear to me. But instead of paying the least attention to their excuses, or prayers, he poured his curses upon them for disobeying him, and apparently punished them with great severity, notwithstanding their trying to

excuse themselves. I recollect hearing strange sounds, when he commenced inflicting the punishment, and recollect hearing them screech and beg of him to desist at first, but as he kept on, their screeching appeared to be mingled with rage and blasphemy before he desisted.

As I expected to be killed, and did not know how soon it might be in the power of this monster to inflict such a terrible chastisement upon me, the thought of being subject to such a merciless master, aroused me from that state of apathy into which I had been thrown by despair, and I now wanted to live as long as possible, and began to fear death more than I had done. In this state of mind I left the school-house and went down towards Mr. Smith's tavern, when the human forms again appeared, looking if possible more horrible than ever. I saw a number before arriving at the house, and several after going into it. A few moments after a tall dark man came up behind me, and I turned round to look at him, when he gave me such a look as baffles all description; it made me tremble in every joint; I never saw before, nor have I seen but once since, any thing at all to be compared with it. If all the malignity of every human being on earth, could be concentrated and poured out in a single look upon another, I have not the least idea, that it would bear any comparison with that most hideous and terrible frown, which he cast upon me. He had no sooner given me this fearful look, so that I received the full power of it, than he vanished and left me trembling,

perhaps, worse than Belshazzar did when he saw the hand that was writing his doom on the wall.

While standing in this situation, not knowing what to do, nor where to flee for protection from the fury of the infernal host, my mind was impressed with the idea that there was a way of escape through the Lord Jesus, if I would only apply to him; that he was merciful and would forgive and deliver me from the power of the devils, notwithstanding all that I had done to incur his displeasure. This timely suggestion was scarcely made, before I sprang into the stair-way, threw myself down and began to entreat the Lord for aid and mercy, covering my face with my hands, which were on the lowest stair; but I had no sooner done this, than two of those human forms, appeared to be scattering something over the back part of my head, which for an instant seemed to burn like fire.

This greatly increased my fear and horror, for I now concluded that the devils were going to kill me, as they had threatened, and I poured forth my entreaties to be saved, at least, from that destruction, which I feared more than death, and of which, I now began to have some conceptions.

Some persons, who were in the house, hearing my cries for aid, came and endeavored to take me away from the stairs, but I was determined not to arise, and continued my supplications; they, however, succeeded in raising me from the floor, when I broke from them, rushed up stairs, and threw myself on my face again. One of these horrid forms, now appeared to come out

from one of the chambers, and came towards me, which made me implore the assistance of the Savior with all my strength; when the monster retreated, but seemed however, to be very unwilling to go, and repeated the attempt to approach me several times, though he did not succeed in doing it.

I must have lain there and struggled until I became so exhausted, as to lose all consciousness of my awful situation, for the next thing that I remember, was finding myself on a bed in one of the chambers, and shortly after, two of the fiends appeared and began to throw what seemed to be fire at me. The flames seemed to strike the bed and caused me no little alarm, though I was not as much frightened, as when they threw the fire over my head in the stair-way, for I thought there was some prospect of my being protected, because, when I cried to the Lord at the top of the stairs, the malignant fiend appeared to be afraid to approach me. This gave me a faint hope of escape, but my fear of them was still very great and not much allayed.

The landlord, Mr. Smith, who treated me with great kindness during my terrible distress now came and invited me down to supper, I told him it was impossible for me to take any food, but he insisted on my taking some tea, if nothing more, which at length I did, more because of his importunity, than because I felt like either eating or drinking.

In conversation with the family at the table, I related some of the things which had taken place,

told them what I had done, and my determination to change masters for the future, as I thought I had served the devil quite long enough; while doing this, one or more of my tormentors would appear and threaten to kill me before morning. They continued their curses and threats until it was time to retire, but after I went to bed there was a host of them again around me, and their object now seemed to be, to make me believe that they were about to take me alive down to the pit; I could hear them discussing the subject among themselves, though at first I did not see any of their ugly forms, nor did they address their language directly to me, but their conversation was so conducted that I heard every word of it.

To distress and harass me as much as possible, when they found that I became less afraid of being taken off by them in one way, on account of their delaying to execute their design, they would propose some other method of doing it. At first, they talked of taking me out through the window, and a part of them were ordered to be ready to seize my body, when the command should be given; this answered the purpose for some time, and I lay trembling with fear, expecting every moment to hear the order and find myself in their grasp, but after awhile, some of them proposed taking the bedstead along and removing the side of the house so as to make room for it, as they said, it would give them less trouble to carry me in that way, than in the other. While they were debating about which of these methods should be

adopted, there was a strange, unearthly light in the room, which enabled me to see every thing which took place. Sometimes it appeared as if the bedstead were moved up and down several inches, while the side of the house seemed to be moving backward and forward apparently ready to open, and the room was continually changing from one form to another.

As I was wholly ignorant of what power the devils possessed, and totally unacquainted with the bible except by name, the effect which their machinations and the strange movement of things produced, was to keep me awake and in continual apprehension of being carried off by them.

After lying in indescribable agony for the greater part of the night, turning from side to side every few moments, I began to feel as if it were my duty to trust in the Lord for protection, and not be so much afraid of the devils. This I endeavored to do, and sometimes my fears were allayed for a few minutes, but my gross ignorance of the scriptures, prevented me from keeping my confidence in him, and something either said or done by the devils, would terrify me and set me to trembling again, when I would entreat the Lord for assistance, until my alarm in some measure subsided, and then my mind would be comparatively easy for a short time.

It was during one of these intervals, while reflecting on my folly in rejecting the bible, that I promised the Lord to contend with devils, fiends, and wicked men, to maintain the truth of the scriptures, which I

had been fool enough to believe were false, but which I was now fully convinced were true. While I was making these promises, there appeared to be thousands of my tormentors on the outside of the house, as full of malignity and as fully determined to destroy me as ever, for they were raging and cursing in the most horrible manner, and seemed as if they were trying to break in upon me, but were prevented from doing it by him, who had driven them out of the room.

My mind became more composed, as my hope of being protected increased, but I was still too much afraid of the devils to allow myself to sleep, though I stood greatly in need of it; I did however close my eyes, and drop into a light slumber several times, but I awoke each time, almost as soon as I began to doze. I recollect after one of these short slumbers, of seeing two very beautiful beings in the room over my head, who were arm in arm together, and as they looked at me without manifesting any malevolence, I concluded to speak to them, but they soon moved slowly away, and did not appear disposed to enter into any conversation with me.

During some part of the time, that I was awake, there appeared to be quite a number of human forms in the room, but they made no attempt to injure me, nor did their looks express any of that dreadful malignity, which was so apparent in the forms which appeared the evening before. They were conversing among themselves, and making remarks on my case, but did not address their conversation to me; they

seemed to think that I could not be an infidel after what I had seen, and were wondering what course I should pursue hereafter, as if they did not expect, that I would either die or be killed by the devils at present.

As their conversation did not disturb me, I soon had another short nap, and on waking again, I saw a monstrous form on one side of the room, entirely different from any thing I had ever seen or imagined. The being was very large and had a great number of huge limbs, which were apparently bound with cords, so that he could not change his position; he did not appear to like the bondage, and kept working his body and limbs as much as the cords would permit. After looking at him for some time, I spoke, and asked who he was, and why he was bound in that manner, when a very deep, gruff voice informed me, that he was one of those beings that inhabited the odd, or a former world, but he gave me no answer about the cause of the bondage. I did not repeat my question, and the being said nothing more, but he appeared to me to be suffering, either on account of his bonds, or from some other cause. As he manifested no disposition to injure me, I could not imagine why he should be bound in that strange manner, but as he did not see fit to give me the information, and was apparently unable to harm me, even if he were so disposed, I was not afraid of him notwithstanding his frightful appearance.

It had now become very late, and I must have gone to sleep again before a great while, as I do not

recollect of seeing or hearing any thing more from the devils, until after I arose in the morning and went down to the bar-room, when several of the forms made their appearance. But I now bidd them be gone, and returned their infernal frowns with a look of defiance, when after staring at me and cursing for a moment or two, they would vanish.

I cannot say whether I heard them about me during the day but rather think not as I have no recollection of any particular things which they said to me or of any appearance after the forms in the morning.

In what manner I spent the day I do not recollect, but in the evening, I found, that the devils had by no means left me, nor did they appear to be any better disposed, than they were in the morning. The first that I heard from them, was a loud noise under the window, as if a large number of persons were all talking at once, in an angry and excited manner, and there soon appeared to be quite a number of faces close to the glass, looking in at me and saying, "Damn him, there he is." One of them presently came in and began to curse and frown as usual, which startled me some, though I immediately ordered him to leave the room and as he did not seem inclined to obey me, I caught up the poker and advanced to drive him out, when he instantly disappeared.

As there were several persons sitting in the room at the time, I now told them what I had seen and heard, but they, though apparently very much astonished at what I related, endeavored to make me believe,

that I only imagined, I saw the devils. But while we were discussing that point, some of the fiends would appear, when I would stop conversing, seize the poker, and spring at them with all my might, and as soon as they vanished, I would sit down and endeavor to convince my opponents, that my imagination had not the power to create such infernal beings.

My actions together with the earnest manner in which I declared and maintained, that I did both see and hear devils around me, appeared to stagger the no devil faith of some who heard me, for they looked rather more sober, and drank less whiskey, when I told them what was the reason that I could see devils, when they could not.

Some time in the evening I left the house, and walked up the road a short distance, when there appeared to be a large company close behind me, of all ages; so far, as I could judge from their voices, there were old and young men, middle aged and boys, all talking and following me where ever I went. I did not see any forms at this time, but they kept calling me by name, and when I looked round they would say, "He cannot see us, but damn him, he can hear." I certainly did hear, and they were not very delicate in the use of epithets and language with which they saluted my ears, for that which annoyed or frightened me most, seemed to delight them greatly.

As my fear of them, though somewhat abated, was still very great, I felt very uneasy in such company, and soon returned to the house, with the devils after

me, cursing and swearing, and telling what they would do that night. Soon after entering the house, the forms began to appear again, and I became more alarmed than before I went out, and felt afraid to sleep in a bed; I therefore, requested the landlord to let me sleep in an old bunk in the bar-room, and close it for me, after I had turned in, which he, after trying to persuade me out of the notion, consented to do.

My object in having the bunk closed, was to prevent my seeing the forms when they appeared, as I supposed this would keep them from annoying and frightening me, as they had done. But I was greatly mistaken, for I had scarcely stowed myself away in the bunk, before they commenced talking and endeavored to make me reply, but I now determined not to converse with them, let the consequences be what they might, and kept silent.

When they found that I would not answer, nor take the least notice of what they said to me, they soon gave up the attempt, and began a conversation among themselves—loud enough, however, for me to hear—and they soon let me know, that they were about taking the bunk to that place, where they talked of carrying the bedstead the night before. After talking it over for some time, and finding that I still kept silent, some one of them said it was of no use to take me there, for I should soon be let out if they did, and the better course for them, was to take the bunk somewhere and bury me alive, which would certainly cause my death.

This infernal proposition seemed to meet with the entire approbation of the whole conclave, for not one single devil said a word against it, and no being, but a devil, could ever have conceived such an infamous project, for the purpose of tormenting a human being. But I said not a word and lay perfectly still, being determined not to speak, nor attempt to get out of the bunk, if they did carry me off and bury me. From what they said, I thought that the Lord would not let them keep me in hell, provided, they took me there, and if they did bury me alive, there might be some way to get out, and if not—why it was not so bad as to die and go to perdition.

They evidently waited awhile, to see what effect, the idea of being buried alive would produce, but when they found that I neither spoke nor moved, they began to prepare for doing the work; I could hear one of them giving directions to others, and telling them how they must do it. They were ordered to be very still, to remove the chairs and things out of the way, and lift the bunk carefully so as not to alarm the family. Some of them were to remove the things, and others to stand by the bunk, when they were fully prepared, the door was to be un-barred with as little noise as possible, and the order to be given for those who stood ready, to take up the bunk.

I lay and heard them move the things, un-bar and open the door, when presently, the bunk seemed to be moving with so little motion that it was scarcely

perceptible, but it soon appeared as if they had carried me out of the house, and were proceeding to some burying-place. Not a word was spoken by any of them, and every thing was as silent, as if I had been, indeed, on my way to the grave. After some time, the bunk seemed to be let down into a grave already prepared, and I heard them shovel the gravel and clods on to it, until they had completed the work of burying me alive.

I soon began to think that my situation was dreadful, and wondered how long it would be before I should die, at length I came to the conclusion that I must necessarily starve to death, without any persons knowing where I was, or receiving the least assistance. These thoughts troubled me exceedingly, when all the horrors of starvation in such a condition came up before me; but after trying a long time in this horrible state of mind, without even supposing that there was a possible chance of escaping the terrible death that awaited me, I heard the crowing of a cock. I now thought the devils had buried me near some house, or village, and that I should lie there and die within a short distance of human beings, without being able to let them know where I was, or what I was suffering, and the thought that there were those near by, who would gladly aid me if they only knew my situation, greatly added to the distress which I had already endured, and my feelings were now almost insupportable.

In a few moments after the landlord came and open-

ed the bunk; it was now broad day light, I sprang out, and began to thank the Lord for not permitting the devils to bury me alive, as I supposed that they had done. If ever a man felt thankful for any thing, I certainly had that feeling in its perfection—it was the very ecstasy of gratitude. Such was the excess of my joy at finding myself above ground, that the landlord looked at me, as if he now thought me insane, without any doubt, whatever he might have thought before respecting the state of my mind.

As soon as I became a little composed, so as to notice the astonishment with which he regarded me, I told him what the devils had made me believe during the night, which appeared to satisfy him that I was, at least, capable of giving some reasons for the cause of my thankfulness.

I had endeavored to reason with him, and with others, respecting what I told them the evening before, and thought that I did give them some cause to believe, that I was not wholly deranged. But when he saw me spring out of the bunk in the bar-room, and thank the Lord because the devils had not buried me alive, I do not wonder that he thought my intellect must be somewhat disordered, until I explained the cause of my seemingly strange conduct.

The devils did not trouble me after leaving the bunk, and I do not remember of seeing any, or hearing from them until in the afternoon. The landlord had some corn standing in the field, and spoke of it, after dinner, saying that he must hire some person to gather

it, I told him that a little exercise might be a benefit to me, and I would go and husk a few baskets to see what effect it would have. I therefore went into the field, and kept husking until nearly or quite sunset; while at work, I heard voices at some distance from me, but I saw only one form, and that appeared like a boy with whom I was well acquainted; it was not more than thirty rods from me, and the resemblance was so perfect that I knew who it was intended for at the first glance.

In the evening however, the devils again began to torment me, and I now had an impression which they must have given me, that if I could only keep myself in a dark place, I should stand a great chance to get clear of them, as they would then be unable to find me: I was therefore anxious to avoid the light, and at first, went into the sitting room which was not lit that evening. But I had been there only a few moments, when I heard one of them say, "Here he is, here he is." I slid out of the room as carefully as possible and sought some other dark corner, but they soon found me again and the cry of "Here he is, now we will have him," would drive me to some other part of the house to try to hide myself from them.

The landlord found me in one of my hiding places, and was determined to light me to bed, but I told him, I was endeavoring to hide away from the devils, and must not have a light, for if I did, they would see where I went and be sure to find me. But he took hold of my arm to lead me up stairs, and insisted on

carrying the light, whereupon I blew it out, when he let go of my arm and scampered, as if he thought, that there was some danger of the devils making a mistake and taking him in the dark instead of myself.

I recollect of hearing him tell his lady that I had blown out the light, but he, either not liking to be left in the dark with such company, or supposing it would be useless, did not again attempt to light me to bed. I was therefore left to pursue the project of hiding away from the devils, but I met with no better success than before, for they were sure to drive me out of every resting place in a very short time.

I spent the whole night, in these fruitless endeavors, to secrete myself where they could not find me, going from room to room, and from passage to passage, from one part of the house to another. At one time, I went out and stood on the piazza for a few minutes, when I heard a great number of them in the air, all scoffing and laughing in the most scornful manner. The cause of their scoffs and mirth, was probably my foolish idea of hiding away from them, yet there was something, horrible, even in the laugh of the devils, which seemed as if it were not the mirth of those who were joyful, but the horrid unnatural laughter of beings, who were ill concealing the anguish of their own feelings, and whose forced attempt at merriment only added to the torment which they were enduring.

After hearing their scoffs for a moment, or two, I went into the house, when I saw several human forms creeping on their hands and knees after me, as I passed

through the darkest places, and they would make their appearance if I sat down for a moment; this kept me on my feet during the rest of the night, and I was very glad when day light began to appear. As their object now was, to keep me awake and wear me out, so that I should sink under fatigue and the want of rest; they did not trouble me much in the fore part of the day.

In the forenoon I felt uneasy, and became very much dissatisfied with staying in Geddesburgh, but do not know why, except it was either because I had suffered so much there, or was induced to leave by the devils, who supposed that they should have a better chance to distress me if I were alone, or away from the house of Mr. Smith, who was so willing to aid me. It was sometime in the afternoon before I left Geddesburgh, when after proceeding a short distance, I heard a heavy trampling behind me and loud voices saying, "Ride up, ride up, we have got him." I could hear what seemed like the sound of horses feet, as well as the language, and it appeared as if there were a troop of cavalry after me, but on looking around, there was nothing visible, though the stamping like horses which are suddenly reined in, still continued.

Shortly after one of the devils came close to my head, and told me "That I belonged to him, for I had agreed to go with them, and that after all the damned fuss which there had been on my account, he would have me." I had been kept awake and tormented so much for the last two nights, that I had almost lost

sight of the aid, which I received and the promises which I had made on the first night; but I now recollected what then took place; and therefore told him that I had changed masters, and would not have anything more to do either with him or his company, upon which, he began to curse me in the most horrible manner, and swear that he would kill me instantly.

After the first night, I had not so much fear of being destroyed both soul and body, or rather I had a faint hope that I should not go to perdition, though by no means free from the fear of it; but I was still under the impression, that the devils had power to kill me, and when they made one of their furious onsets, I did not know how soon they might do it, and therefore, when the curses and threats of this terrible devil, and the tumult and execrations of those in the air, were so horrid and dreadful, I concluded that they would soon destroy me.

I was now weak in body from not being able to eat and from want of sleep, and cried earnestly to the Lord for aid and strength, promising to give up drinking and serve him in future; sometimes, I felt a little strength and some hope that he would interpose and aid me, and at others, I almost despaired of escaping either death or destruction.

Mean time the tumultuous assemblage in the air increased every moment, as if thousands, on thousands, were coming and joining the host already at work to destroy me, and the execrations were fiercer and louder, as the number became greater, and great-

er. Lurid flashes of a dark red color were now darting about in the horrison, and loud noises, seemingly from the sky would frequently startle and make me look up; I soon heard a rushing sound in the air, like the starting of a rocket, and on looking in that direction, I saw at a great distance a body of flame, like a meteor, shooting swiftly towards me. In a moment after, I heard a loud and frightful voice, saying, "I am coming, and will take him alive through the air to the pit."

Presently, there appeared to be some being with enormous wings swooping over and hovering just above me, as if for the purpose of striking his talons into my head, when the whole of the infernal multitude, cried, "Take him, damn him, take him—take him now." This leader of devils continued to hover over me for a long distance, sometimes descending within a few feet of my head, and then rising again, while at every descent he made, the cry of "take him," rung in my ears like the shout of a thousand men.

No language can describe my feelings, when this awful scene commenced, and this devil began to swoop over me. I now thought that death at least was inevitable, and was almost ready to faint and fall to the earth; but I still struggled on, begging for strength and assistance, expecting to lose my life every moment, and uncertain, as to what might be my doom hereafter. It is not possible to give the reader an idea of what I suffered, nor do I believe that any per-

son can even imagine the agony which I endured, except it be one, who has had a severe attack of Delirium Tremens and recovered from it.

But after a while, when I began to recover a little from the consternation, into which this onslaught of the devils had thrown me, and found that I was still unharmed by the terrible being over my head, I began to hope and believe that the Lord had heard my entreaties, and had interposed, and would interpose, to prevent his killing me. I had no sooner felt a little hope, and laid hold of the belief that I should be protected, than it appeared as if my blood, which had been nearly curdled with horror, was once more rushing throughout my veins, and weak as I was in body and mind, it seemed as if God had imparted both strength and confidence. My fears were gone, and I turned round and defied both the devil and his impious host, when only a few moments before, I had stood in such fear of them, as nearly to paralyze all my faculties of body and mind. This sudden transition from fear and weakness to courage and strength, apparently came as unexpected to the devils, as it did to myself, and produced a fresh torrent of curses and threats; but, this time, their darts were hurled at a shield which they could not penetrate; and I stood, and hurled back defiance, and told them, that God could, and would protect me, if all hell were engaged to destroy me.

When they found, that I was not afraid of their threats, and that the cry of "Take him," had ceased

to alarm me, the being over my head, and the multitude in the air soon gave up their endeavors and apparently took their departure. There was one, however, that remained, and kept cursing and swearing that he would kill me that night, but I called him a liar, and told him that he, and the others, had made me believe more than once, that I should be killed by them; but they were all liars, for they did not kill me, even, when they had sworn to do it, and it was of no use, either for him or for them, to tell me any more lies. This, so exasperated him, that, for a moment, he seemed to be suffocating with rage, and the first that I heard from him was, "What—this to me, and from you too—do you dare tell me that I lie—damn you, I will kill you, I will kill you to-night." He appeared to be full as much astonished, as enraged, at my calling him a liar, and when I answered that I dare tell him he lied, because, I knew that he did lie, and that I neither feared nor believed him; his rage prevented his cursing me for some time, and when he commenced again, it seemed not to be in his power to repeat the curses and threatenings fast enough, to satisfy his malignity. The coals appeared to rush out of him, like water breaking from a water spout, or like pent up fires, bursting forth from a volcano, and his fury was poured out, not so much at me, as at the Almighty.

By this time, I had come within sight of Camillus, and shortly arrived there, when I put up at a Hotel, the name of which I do not now recollect. As I was

walking in the hall, this devil came close to my head and began to talk to me, when he said, "So you say, I lie, do you—damn you?" yes, I said, and your master is a liar, and the father of lies; he quickly replied, "Damn you, I have no master, and you shall see whether I lie or not, before morning."

From what I saw and heard from this fierce and haughty devil, during that attack, and from what I have since witnessed, I am inclined to believe that he spoke the truth when he said that he had no master, and that he was, himself the prince of hell, the leader and master of the infernal host. For though the Lord often restrains and prevents this king over all the children of pride, from accomplishing the wickedness which he designs, yet he acknowledges no master, and when overpowered, or prevented from doing his own will, he neither relinquishes his purpose, nor his hostility, but he continues his desperate conflict with the Almighty, as soon as he has the power to do it.

But though I defied this audacious monster, and felt that the Lord would not permit him to take my life, yet it was horrible to hear his blasphemy, and as he was continually trying to frighten me, I did sometimes feel a little afraid of him, for notwithstanding the strength that I felt, when I threw defiance at him and his host, I now found that I was still weak, and therefore, requested the landlord to lend me a bible or testament, when it became time to retire, and he let me have a small testament which I took up to my room. My implacable foes had harassed me so much, that

this was the first time I had thought of looking into the scriptures since their attack commenced; but, if I had spurned, and thought them of no value before, I now considered them in a far different light, and regarded the little testament with as much veneration, as if it had been a Talisman, which was given to protect me, and keep off the devils.

The devil who said, that he had no master, followed me to my room, and while I was reading, he kept damning both me and the testament, which only served to increase my regard for it; and after preparing for bed, I lay down and put the testament on my breast, when, notwithstanding his curses and efforts to keep me awake, I soon fell into a sound sleep which I greatly needed, not having slept any since the first night of their attack.

In the morning, when I awoke, the first thing that I heard was his voice, saying, "Damn you, I should have killed you last night, had it not been for that damned old testament, but damn you, I will kill you to-night." My sleep had refreshed and strengthened me greatly, and I was too thankful for it to pay any attention to the Devil, and did not make any reply until I had thanked the Lord for giving me rest and protection during the night. After having done this, I took up the testament which he was still cursing, and read a few chapters, when he told me to look on the floor, I cast my eyes off from the book, and saw a number of strange looking animals moving about in

the room, which he said, had orders to attack me as soon as I arose.

Their color was light gray, and their forms were something like that of a bear, though they were not large, yet their appearance was ugly, and they seemed to be waiting for me to arise; I now looked up very coolly, as his voice seemed to be some distance off, in the upper part of the room, and gave him to understand decidedly, that any more attempts to frighten or make me believe that I should be killed, would probably not meet with any great success, and would not be worth the trouble of making them. Notwithstanding the danger of an attack from these gray devils, I soon after arose, but instead of attacking me, they all disappeared, and I again looked up, to let him see how much I was frightened. my composure appeared to enrage him almost as much, as my calling him a liar, and he swore most horribly, still declaring, that nothing but the damned old testament had saved my life, and he would yet kill me in spite of it.

These crabbed looking animals were the last appearances, that the devils saw fit to make, during their first attack; but though I saw no more of them, and the subordinates had apparently left me, yet the master spirit appeared to be determined, that I should have the benefit of his conversation and company for some time longer. He accordingly took up his position a few feet over my head, which he maintained, let me go where I would, if I went into the street, I could hear him; when I sat down to my meals, or

lay down on my bed he was there; when I awoke in the morning his voice was the first to greet me, not with his blessing, but with his curses.

At times, I would not make any reply, let him rage ever so much, or say what he might, and then, after talking to me awhile, he would say, "Damn you, wont you answer me," but I frequently talked with him after I began to attend to business, and often rebuked him for his blasphemy and wickedness, solemnly assuring this haughty devil, that God both could, and would terribly punish him for his abominable conduct. Sometimes, I told him what I intended to do, to prevent his destroying those, whom the devils were leading on to destruction, especially one poor drunkard who was drinking himself to death, and whom I tried to persuade to give up his cups, and told him what would be the awful consequences, if he did not.

Whenever I plead with this drinker, or rebuked the devil, his rage was dreadful, and his blasphemy horrible beyond description—it seemed as if he looked upon God as the being with whom he had cause to be angry, and against whom he raged, while it appeared as if I were altogether too insignificant for his great wrath, when such an occasion for it occurred. I said all that I could however, to induce the drunkard to abandon the liquor, notwithstanding the rage of the devil, but I did not stay long enough in the place to see whether he reformed or not.

For what length of time, this infamous devil kept his position over my head, incessantly cursing, blas-

pheming, or threatening, I cannot exactly say ; but I should think it was nearly if not quite a fortnight, after I began to attend to business. Although, I was not afraid of him, yet his curses were an annoyance, and his blasphemy sometimes made me shudder, I therefore, entreated the Lord to drive him from me, not because I feared him, but on account of his foul and abominable language, and the father of lies soon after left me, or I ceased to hear any thing more from him. Thus ended the first attack.

The man who has what is called the Delirium Tremens, but which should be named an attack from the powers of darkness, is not incapable of exercising his reasoning powers, however strange his actions may appear to those who do not understand the cause of them. He well knows what is the cause of his distress, and by what class of beings he is beset, notwithstanding his supposed insanity, and there is not the least doubt in my mind, but that I should have been killed by the devils the first night of their attack, had I not gone for help to him, who is able to take the captives away from the mighty, and deliver the prey from the terrible.

The man is not bereft of reason, when he has an attack from the devils, but his soul is wholly absorbed, and his faculties entirely occupied, with the strange and terrible scenes displayed around him ; he has before only heard of the awful things which eternity will unfold, but now they are a reality, and the startling truths of the bible are present to his senses. He

sees, and feels, and knows, that there is, "Destruction to the wicked and a strange punishment to the workers of iniquity." "He is not insane, but he has come to his senses on that subject, and his horror arises because, he fears that his doom is sealed, and his reward for his evil deeds, but a step before him.

This was the situation of my own mind at the time, and I believe it to be that of all those, whose iniquity and intemperance have produced that state, in which, devils suppose that they can then destroy them, and therefore make the attempt, which is but too often successful. But though I do fully believe, that these wicked and powerful spirits can appear to any human beings, as well as tempt them, whenever they choose, unless prevented by God, yet I do not believe that they do appear, except it is, when they have great hopes of destroying them by so doing, or perhaps, they may sometimes appear to weak and doubting christians, to frighten and make them believe their hope to be all a delusion.

Those who believe that the statements contained in the bible, are a revelation from God, will not need any arguments to make them believe that there are such beings as devils, or that they do tempt and lead mankind to commit iniquity; but they may not so readily believe in their power to appear to, and torment human beings, especially, at the present day. Therefore in the first place, I shall refer to the bible for a few facts, and then state what was the belief of

christians, respecting the power of devils, during the first and the purest ages of the church.

Those who do not believe that there are any beings in existence, except themselves, and the ox and the ass which they see around them, will not regard any arguments drawn from the scriptures, or from the belief of the early christians; I hope therefore, that this last class will not consider themselves addressed by what I shall draw from these sources. As I well know with what sovereign contempt they look down at the scriptures, I would advise all such to omit reading this portion of what I have written, if they shall condescend to stoop from their dignified and elevated position, so far, as to look over the rest of it, for I will endeavor to talk to them before I have done, so that they shall at least understand me.

But to christians and all others, who have not quite so much of that profound wisdom, as I had when I arrived at Geddesburgh, and who may think, that they have a little reason to believe that God has created some other beings, besides the ox and the ass and the human family, let me say, that the bible not only warrants a full belief in the existence of both good and bad spirits, but also in their power to make themselves seen and heard by the inhabitants of the earth. Whatever causes may have intervened, to prevent the frequency of their intercourse with the human race, spiritual beings did for, a long series of ages, appear to, and converse with mankind—why we should believe

that this power has since been taken away from either good or bad spirits, I am wholly unable to say.

That evil spirits have remained inactive for a great number of centuries, and exerted no deleterious influence on mankind, no christian believes, while few, if any, believe that human beings are now, as formerly, possessed by them; yet it might be a question, whether many of those, whom we are now accustomed to call insane, are not in the same situation as those out of whom the Savior and his followers cast devils. From what I have seen and experienced myself, I am most firmly convinced, that when the drunkard has the Delirium Tremens, or becomes what is called deranged, that he is then fully possessed by devils.

But to return to the bible, the descriptions there given of what human beings have suffered through the agency of devils, do most conclusively show, that these wicked spirits possess much greater power to distress and torment mankind, than they are now generally supposed to have, by those who believe the scriptures, or if the objectors choose, that they did once possess that power, and let them show when, or by whom, they have been deprived of it. I need not mention the numerous instances, in which, spirits have appeared, which are recorded both in the old and the new testament, as the passages will readily occur to those who are at all familiar with the scriptures, and it is to such, that I am now addressing my remarks.

But it may be necessary here to meet an objection,

which some of my friends have made; "These spirits," say they, "when they appeared, or spoke, were seen and heard by all within hearing, but the man, who has the Delirium Tremens, sees and hears devils, when those who are with him do not." In the first place, I would say, that this was not always the case—the young man, who was with Elisha, did not see the chariots of fire and horses of fire, until the Lord opened his eyes—the men, who were with Daniel, saw not the glorious vision, which appeared to him by the river Hiddekel, and those, who journeyed with Paul, neither saw him who spoke, nor heard the words which were spoken. We have no account of it, and no reason to believe, that the devil was either visible to others, or heard by them, when he took the Savior into the temple, or on to the mountain. When devils spake out of those, whom they were tormenting, they must have either used their organs of speech, or spoke in the language then understood, and there were no reasons for their concealing themselves, as all knew that the men were possessed by them.

If we believe that spiritual beings did ever appear to men at one moment, and vanish the next, so that those to whom they appeared, neither knew how they came, nor went, what reason have we to believe, that they cannot appear and talk to one without letting others around see and hear them. The last is no more strange, or incredible than the first, and the last has been done in some instances as I have shown; is it not therefore, highly probable, that it could have been done

in all, if the spirits had desired to conceal themselves, or had any reasons for doing it.

When the devils, cried out, "Art thou come to torment us before the time," they had no cause for concealment; the whole synagogue not only believed, but knew that devils were in the man; but supposing that they had all considered him to be insane, on account of his strange language, and that a large portion of them had believed that there were no devils in existence, while they were leading them on to hell as fast as possible—would the devils have been very likely to have undeceived them?

But why do not devils appear to others, as well as to him, who has the Delirium Tremens. They appear to him, as stated in a former paragraph, because they suppose him to be in such a state, that he can then be destroyed by them; they do not appear to those, who believe that he is insane, nor to those who deny the existence of devils, because that to appear to them, would soon convince all such, that they were mistaken, and they might do those things, which would prevent the devils from leading them, where they are then trying to drive the poor, miserable drunkard.

Evil spirits are not fools, they are wise as serpents, wise to do evil. They have had some experience, and some success too, in deceiving and destroying the rejecters and despisers of the gospel, and they are not very likely to begin the work of casting out devils, themselves.

Let us suppose that they should appear to him who

believes that he, and the ox, and the ass, are the sum total of all beings that exist in the universe, and begin to call him a damned fool, as they did me, and tell him that he was on the road to hell, would not he begin to think that the abundance of his wisdom had led him astray. And unless the devils supposed that God had given him up, so that they could kill him at once, would they be acting wisely in thus driving out the stupid ideas, which they had induced him to embrace, for the very purpose of destroying the fool? This would indeed, be devil casting out devil, and he who knew, did not think, that Satan was stupid enough to divide his own kingdom.

But again, why do they not appear to the man, himself, at some other time—why is it that he sees no devils, except for a short period after he has left off drinking? Aye! sure enough, why is it? because, that they are too wise to keep the terrible lesson, which he has received before him, when they are endeavoring to lead him on by little and little, so that he may again place himself in the same situation. The devils are then trying to make him believe, that a little wine, or brandy will do him no injury, and that he can take a glass now and then, without becoming intoxicated, and without suffering in the dreadful manner that he has done. Sometimes, when their attack has not been as successful, as they supposed that it would be, and the man has barely escaped both death and the pit, and through the mercy of God by some means recovered, then the devils will try to make even him believe,

that it was all a delusion that he did not see, but only imagined, that he saw, devils.

But when their attack has been so severe, that neither their efforts, nor the efforts of those with whom he associates, can persuade him either to take a little brandy, or to believe that he was insane, instead of being beset by the devils, then they endeavor to lead him to commit iniquity in some other manner, and keep him from becoming a christian, so that he may finally, after all, be destroyed, and therefore, they do not appear to prevail, what they are striving to accomplish.

The devils have more wisdom, than to make their appearance, when it might only drive the man to the Savior, and they appear only, when they believe that they can drive him into the pit. This is the reason why the drunkard sees them, shortly after he has left off drinking, and at no other time, and the reason why those, who are about him do not see them; not because that devils have not the power to appear, either to him, or to them, but because the work of destruction can sometimes be more effectually done, by their not appearing.

Let us now see what was the general belief, respecting the power and influence of evil spirits in the early ages of the church. From the record of those times, it appears, that Gentiles, Jews, and Christians, all classes fully believed in the existence of devils, and their power to torment mankind was not only admitted without being questioned, but it was also seen

and felt, for in every community there were both men and women, who suffered greatly from the malignity of these ferocious spirits. Those, who professed to believe that there was a God, were not then troubled with any doubts about the existence of devils, and so universal was the belief, that the denial of both the power and the existence of these wicked spirits, which is so prevalent at the present time, would have been scouted by even the pagans of that day.

The early christians, whose lives bore witness to their faith, believed that evil spirits were all around them in the air, and were not merely tempting mankind, but were also attacking and tormenting them. They not only believed that some persons were possessed by devils, but that some of these spirits frequently took up their abode in certain places, for the purpose of more effectually annoying and afflicting those, who resided there, and they also believed, that by entreating their Lord and master for aid and power to do it, they both could, and did expel the devils from those persons and places.

If these early christians had what they considered sufficient evidence to make them believe, that the air was full of malignant spirits, who did attack both them and others, and if they lived and acted accordingly, who, that professes to be a christian, will say, that they had no reason for their belief, and that their testimony as to what took place, during their time, is entirely unworthy of credit?

They were christians not merely in profession, but

they sometimes suffered the loss of all things, and even death itself, for the gospel's sake, sealing their testimony with their blood. They were not idle, but they were active christians, living in accordance with the faith which they professed, and doing all that they could to turn others, "from darkness to light, and from the power of Satan unto God." If Satan prevented Paul from doing what he purposed, and sent his messenger to buffet him, were not such christians very likely to be buffeted by the devils, who were enraged at the success which attended their labors, and whose efforts to destroy mankind, they were continually thwarting? Is it not evident, that such christians were far more capable of knowing what power devils possess, than those, who lived after their *body* and self denying course began to be less generally followed? and were they not more likely to feel that power, when Satan employed his forces in openly contending with the church, than after he employed them more generally to deceive and corrupt its members?

It is well known, that the Devil, at first, undertook to crush these Galileans by force, and prevent the spreading of the gospel by persecution, but when he found that God's hand was bold of Jacob, and that he was "threshing the mountains" with the followers of the fishermen of Gallilee, he saw, that he had taken the wrong course. He then gave up that open and undisguised hostility, and commenced that system of deceiving and corrupting the church, which soon sapped her bulwarks, threw down her defenses and filled

her citadel with his well trained legions. This last course succeeded so much better than the first, that the Devil has generally since pursued it, except, in a few instances, where he has made the war appear to come from the church, and not from himself, and the day of retribution alone can disclose the terrible success, which has attended his unceasing efforts in all their manifold and destructive multiplicity to deceive and corrupt those, who have professed to be the followers of the Savior.

But, because Satan has found the last course much more effectual to destroy, than the first, and therefore pursues it—shall we conclude that he has not the power, which he possessed in the early ages—shall we believe that he cannot again openly wage war with the church, or again unloose those legions, which did then attack and torment individuals? Must we believe, that these legions are continually deceiving and tempting mankind to do what will eventually destroy them, and that when Satan supposes his former course will more surely and readily effect his purpose, that neither the church, nor individuals, are liable to suffer from their attacks in the same manner, as formerly? Has God taken the one power from the enemy and left him the other, or have the devils forgot how to wield their weapons? He who has suffered from their attack, so very improperly named *Delirium Tremens*, neither believes that the power has been taken away, nor that the devils have forgot how to use it.

When there are so many who profess to believe

in Christ, who are so unlike the early christians, that they do not even believe that there are any devils, those christians, who believe that devils do not, or cannot appear to torment mankind at the present, should have some reason for their belief, except the general disbelief of it which prevails, or the no devil faith of those, who believe that the early followers of the Savior, as well as himself were mistaken.

Let me now say a few words to that class, to whom I promised in a former paragraph, that I would endeavor to talk, so that they should, at least, understand me.

As I know you, know how you feel, and what you believe, too well, to use any circumlocution, I shall come directly to the point. In the first place then, I will tell you, that I was once as firmly rooted and grounded in the stupid infidel faith, as you are, or can be, and if what I shall say produces no effect upon you, I hope that it may induce some others to think that there is not quite so much wisdom exercised in embracing the infidel's faith, as they may have been led to suppose that there is. When I embraced it, I had come to years of maturity, though certainly not to years of discretion, and I did not exercise either reason or common sense on the subject, but I was of full age, when a man is supposed to have some discretion, and to be capable of exercising a little common sense, if he should happen to have any. That is, I was not a boy; it is necessary to let you know this, or you might turn round, hold up your noses,

and say the poor boy was frightened into religion, for you know with what wonderful self-complacency, you talk about boys, women, and weak minds being frightened, and made to believe the gospel. You also know how you then swell out, blow, hold up your heads and congratulate yourselves on the possession of such mighty intellectual capacities, that you cannot be alarmed, and consider yourselves altogether too wise to believe the scriptures. God forgive your insufferable stupidity, and your intolerable arrogance. How the Almighty bears with you, as he does, or how he ever bore with me, as long as he did, is something which must astonish the angels.

Your intellectual capacities! You do indeed exercise the very profundity of wisdom, and fully show what powers of mind you possess; why there is not among all the animals, which God has made, one so utterly stupid, but that it exercises more sense in the most stupid thing which it does, than you exercise, when you embrace those most senseless of all ideas, which induce you to congratulate yourselves on having thrown off the shackles of, what you call, vulgar superstition. As I know that it is not of the least possible use to talk to such men as you are, about the truth of the bible, I mean to show you the stupidity, instead of the wisdom, which you exercise, when you embrace infidelity.

Why, some of the little infidels used to think, that even I had great intellectual capacities, when I babbled about the wisdom of materialism, and against the

truth of the scriptures, and what must their capacities have been? As I said before, I was not a boy, not very easily scared, full of the infidel faith, which the devil had given me, stupid as you are, and not very likely to be frightened, when the ministers told about hell. Perhaps, I might say, that on this subject, it would have taken as much, or more, to alarm me, than it would take to alarm the most of you, with all your fancied strength of mind, yet I was horribly alarmed, when I found what a fool I had been, and had the greatest sneerer that ever existed, been in my situation, I have not faith enough in the strength of his intellectual capacities, to believe, that he would have been any less frightened than I was.

As I know something about infidelity, and have not time to examine all the stepping stones, which the Devil so kindly places for those, who have a desire to become so profoundly enlightened, I shall endeavor to examine the faith where it only attains its full growth in atheism here on earth, for there is no infidelity in hell; the devils are all believers in the truth of the scriptures, and their trouble is, because that they are true. As stated I was there, in atheism where every man might as well go, as to reject the truths contained in the bible, for to prate about believing in a good God, after disbelieving what God has revealed, is of the two, rather more stupid than atheism. The deist's good God whom he professes to love and reverence so much, solely because he has not made any hell for him, can be shown with very

little trouble to be as much worse than the devil, as infinite wickedness can be worse than finite; and there are a multitude of good Gods, professed to be believed in at the present, none of whom, are a bit better than the God of the deist.

What then is the faith of the atheist, for it is his faith which we are now to examine, and not the stupid objections, which some of the scribbling puppœs have made to the faith of the bible. We wish to know what he believes, and why he believes it.

Atheism is only another name for materialism, as he who denies the being of a God, cannot believe in the existence of immaterial spirits, and matter therefore must be the sole producer of all things which exist. This is the faith of the atheist, and this is what he believes. But as he believes that matter produced all things, let us ask the atheist how organized beings were brought into existence, or rather, how did matter organize itself into those animated existences, which we see around us? We will say nothing about the organization of the universe, but we wish the atheist to tell us, how these beings were produced, and why he believes that matter produced them? The beings he sees, and he has no doubt but what they exist, unless like some most extraordinary wise fools, he even doubts about his own existence.

Will he not, then condescend to tell us how they were formed, and why he believes, that matter possesses such Omnipotent power, as to be able to form them? Will he not, give some reason for the faith which is in

him ! No he will not, he cannot. I have read a great many of the sheets which these powerful reasoners, as they are called, have daubed, and they neither explain how matter formed these beings, nor give any reasons for their belief in its power to do it.

One of them, I think it is Voleay, tells his admirers, that the first man found himself somewhere in a state of nature, but why he found himself when he did, instead of finding out where he was at some other time, or whether matter gave him the power to produce the species, or not, he does not deign to inform them. Perhaps, some female found herself somewhere about the same time, and after awhile they happened to find themselves together, and commenced producing the human race.

Let me ask the atheist a few questions ; perhaps, they may enable him to tell how matter created these beings, and enlighten him so, that he can give a reason for his belief. How then, were the first of all the species of beings, organized by his all powerful matter ? Did the mud furnish its quota of flesh, the poke weed furnish the blood, the rocks furnish the bones, and did these parts so furnished, jumble themselves together, during a flood, or an earthquake, and form the first of all the different species which exist on the earth ?

Was this the way in which his Omnipotent matter performed the work, or if Sir Oracle, in his profound wisdom, should reject my solution of the difficulty, and not exactly be able to think, that the first of the species

found themselves somewhere without any why, or wherefore, what does he believe? Will he admit, that he cannot tell how the work was done, and cannot give any reason why he believes that matter performed it? Are these all the answers which he can make, and is this all the foundation which he has for his faith? What right then has he, who, grave as an owl, and more stupid than an ass, will declare, "That he cannot believe, what he does not comprehend," to believe that matter brought these beings into existence.

By what rule of logic does he disbelieve in the being of a God, because he cannot comprehend him, and believe in the works of matter, which are equally above his comprehension? What reason does he exercise, who believes that matter produced, what he never saw it produce, and what he never heard of its producing, when he cannot tell how it was done, and when he is utterly unable to give even the shadow of a reason for his belief? What reason does he exercise, who disbelieves one thing, for what he calls one reason, and believes in another, for the very same reason.

What reason would he exercise, who should believe that one animal was an ox, because it had horns and looked like an ox, and declare that another was an ass, because it looked like an ox, and had horns! Would not the display of his great intellectual capacities, and his powerful logic, be calculated to astonish those, who were favored with an exhibition of his reasoning powers, which could thus make an ox an ass, or an

833 an ox, whenever he pleased! Let us suppose that he should happen to be a very benevolent man, and feel a great desire to liberate his fellow men from the thralldom of being obliged to consider an animal an ox, because it had horns, and looked like an ox, and that he should give public lectures for the purpose of removing the darkness from the minds of those, who were in such mental bondage. Would not his followers have to exercise some faith, if they did really believe that oxen were asses, and that asses were oxen, whenever he told them they were? Would they be exactly able to understand and comprehend what they believed, or be capable of giving any better reason for the faith which was in them, than their most enlightened and intelligent master?

Where then is the foundation for that claim to superior wisdom, which the atheist fancies, that he possesses, when he denies the being of a God, and looks with such scorn and contempt at the faith, which is founded on the God of the bible? Has he any reason to congratulate himself on the possession of superior intellectual capacities? Has he embraced a more reasonable faith, than the faith of the christian—a faith for which, he can give more powerful reasons, or has he not only embraced a faith, without a reason, but which is against all reason, and in direct contradiction to the evidence of his senses?

What right has this most stupid of all dullards, who has such a faith, so embraced, to sneer at the faith, of those, who believe in a God, and admit revelation?

Does not the God of the bible call him by his most appropriate name, when he says, "The fool hath said in his heart, there is no God," and does not his faith show, most conclusively, that he has been stultifying his mental capacities until he has become a fool?

What animal is there then in existence, but what exercises more sense in the most stupid thing which it does, than the man exercises in becoming an atheist? Are not the ox and the ass a thousand times more rational, than he who gabbles about the wisdom which he possesses, when he rejects revelation, and believes in atheism? They certainly are, and he who believes, that he has arrived at the acme of all intelligence, by embracing the stupid belief, that he is at the head of all beings, should know that his true and most appropriate intellectual position, is, at an immeasurable distance behind all asses?

As I said before, I know that it is not of the least use, to talk to these fools about the faith of the scriptures; the Devil has made them believe, that they are almost little Voltaires, or Volneya, because they are so hardened, as to spout their senseless jeers at the bible; and what situation are they in to reason, when they cannot see the stupidity of their masters, or perhaps, do not even know from whom, the filthy tirades came, which they have picked up out of the gutter. How can they receive and weigh an argument, when there is no room in them for one? They are bloated already by that fancied wisdom, with which the devils have filled their minds, and they are led captive by

Satan, who makes them trample on the offers of mercy with no more regard, than swine would have for pearls. Of what use, to tell them about mercy and judgment, when they believe that there is no mercy needed, and no God to judge them. You might as well undertake to force a substance where there is no cavity, as to hope to penetrate their obduracy with reason and argument for the faith of the gospel. They are perfectly invulnerable to all such attempts, and their faith must be shaken, before reason and argument can either find a place in them, or make any impression upon them.

But hardened and impregnable as atheists are, when they have fully besotted themselves, by disbelieving in the existence of God, they are not wholly mentally dead, for they can be made to feel the absurdity of their own faith, and this is the only vulnerable point, which I ever found about them, the only evidence which they give, that reason has not wholly deserted them. Those therefore, who wish to do these infidels any good, should not even attempt to make them believe the scriptures, but they should show them what they believe, and let them see how much of that boasted wisdom they exercise in believing it. If they only do this, fully and faithfully, they will soon find that they have penetrated their rhinoceros shields, for if they will not give up their stupid belief, and become rational beings, they will either sneer, or rage just in proportion to that power which the devils have over them.

I well know that all infidels believe, or profess to believe, that those scribblers, or spouters, who have hardened their foreheads, so as to scribble or spout against God's truth, are not only the greatest men, but also, the very best men that ever existed, and so full of benevolence, that they write and say what they do, solely to benefit their fellow men, and release them from the slavish superstition of former ages. You shall hear them prate about the good moral character, and the kind hearts of their great infidels, as if they thought, that should there possibly be a God, even, he must consider them, as altogether the best of the human race. The Devil has so stupified both them and their masters, that they do not even seem to know what sin is, and when one of them happens not to be a drunkard, or a villain, they immediately hold him up as a sinless character, and cry, look at the pure morals, which our infidel faith produces.

These infidels should know, and they will find, that sin consists in rebellion against God. That the head and front of all wickedness, is, that dare-devil arrogance, which says, "What is the Almighty that we should serve him, and what profit should we have if we pray unto him!" This is the blackest, foulest, and most horrible of all crimes, which any beings can commit and for which, God threatens to pour his fiercest wrath upon the ungodly. The iniquity of men does not consist, merely in the injustice of which they may have been guilty towards their fellow men, but it consists in saying to God, "Depart from us, for

we desire not the knowledge of thy ways," and in refusing to hear when he calls. For God says, "Because, I have called and ye refused, I have stretched out my hand and no man regarded, but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirl-wind." Those who treat God in this manner, will find, notwithstanding all their morality, and their good deeds to their fellow men, that there is another account to settle, and their destruction will come like a whirl-wind, sure enough, when God gives them over to the tormentors, for their great swelling words, and for all their hard speeches, which they have spoken against him.

But as there will be some, who are not infidels, more especially of that class, that are in the practice of taking a social drink now and then, some of whom, perhaps, become occasionally a little intoxicated, that will undoubtedly laugh, when they read about my seeing and hearing devils; I will say to all such, in the first place stop where you are; throw from you the glass which intoxicates, but if you will not, go on, drink, until you shall have brought yourselves into a state of body and mind, in which, you shall have one attack of the so called Delirium Tremens, and you will neither doubt the existence of devils, nor their power to make you both see and hear them. When you have done this, if your life should be spared, I

will venture to predict, that you will fully believe what I have written, and that instead of laughing, you will be able to remember and relate what you saw and heard, during your own attack.

I hardly know what to say to those, who profess to be christians, but who have such a wonderful strong faith in their good God, that they cannot think of dishonoring him so much as to believe in the existence of devils. It is certainly very remarkable, that their faith which wholly disbelieves in the existence, and discards as a wicked superstition all ideas of devils, not only finds no difficulty in believing that the Savior and the early christians were all mistaken, but even believes that the devils themselves, were laboring under the same mistake. These believers in a good God, and no bad Devil, must have a very powerful faith, for nothing is more evident, if the bible be any evidence on the subject, than that the Lord, as well as the christians, and even the devils had no such faith as theirs, when the Savior was upon earth.

This class of professing christians, or rather believers in a good God, will certainly not believe that devils do appear, or ever did appear, until they believe that such beings exist, and it would be necessary to convince them of their existence, before they could believe in their appearance. But as it would be assuming rather too much, for me to think of making such great scripturalists change their strong faith, I will merely suggest to them, that there is evidently a mistake somewhere; for either the Lord, the christians,

and the devils, were all in an error, or their very good God has led them into a delusion. Perhaps, it might be as well for them to examine this subject again, so as to be certain, that their faith rests on a foundation, which would save them from the power of the devils, if there should happen to be any.

As some of my friends requested me to state my reasons, for believing that devils can appear at the present, and why they did not appear to others, when they appeared to me, I have given my reasons, and the reader can give them what weight he pleases. But as for myself, whatever others may think, or believe, the devils themselves have settled that question with me, so that it is not a simple belief that they can, and do sometimes appear to torment mankind, but I know, that they did appear to torment and distress me.

For all that stupid infidel faith, and that scorn for the scriptures, with which, the devils so abundantly furnished me, and which I was fool enough to receive, they have not only taken their pay, and called me a fool for allowing them to stow their furniture into my empty head, but they have made me suffer ten thousand times more on account of it, than all that I ever suffered from all other causes, during my life. Let the infidel therefore, pay some attention to what I say, when I tell him, that if he will not cast out the Devil's furniture before he dies, they will make him pay more for letting it remain, than they did me, as they will then make him suffer the full reward for his folly; for infidelity will be cast out of him, the moment that

he leaves the body, and his present no devil faith will then vanish, as speedily as mine did.

As I have yet much to relate and describe, which took place during subsequent attacks, as well as to tell how the devils led me into them, I shall give a separate account of each attack, and make such remarks as are required, that the reader may see what reason I have to know, that devils do torment the man, who has by his iniquity and intemperance so placed himself in their power, as to have what is misnamed Delirium Tremens.

END OF THE FIRST ATTACK.

AN ACCOUNT OF THE
SECOND ATTACK.

It was not long after the father of all evil had left me for a season, before I left Camillus and returned to Manlius, where I resided until the last of May, or the forepart of June in the following year of 1830. During these seven or eight months, I made no use of any kind of spirituous liquors, and did not even taste of wine, beer or cider. I was now in good health and enjoying all the blessings which sobriety and a proper course of conduct, seldom, if ever fail to produce, when my business requiring me to visit some of the western villages, I took the stage for Geneva.

Stage passengers were generally then in the practice of calling for something to drink, at almost every stopping place, and being somewhat thirsty myself, when I saw others take their glasses of brandy, I thought

that a simple glass of beer, could certainly not do me the least harm, and as I did not then know the terrible power, which the devils have over the man who has once been intemperate, if they can only persuade him to take a little wine, or beer. After thinking about it for some time, I at length called for a glass of beer and drank it, though I do not believe that I could have been hired, for any amount of money, to have drunk a glass of spirits, or brandy at that time.

Let those, therefore, who have resolved to throw away the cup, take warning, and beware how they allow themselves to taste or take a single glass of either wine, beer, or cider, when they have once refrained from using intoxicating liquors and become sober men. But more especially let those who have once had an attack of *Delirium Tremens* and recovered from it, beware of the poison and keep as far from it, as they would from the fangs of a viper, or from an animal which is raging with the hydrophobia. There is no safety for them in any other course, for their insidious foes will as surely lead them on until they again place themselves in that awful situation, as they exist, if they allow one single glass of any thing which can intoxicate to pass their lips. The devils may not induce them to drink so much wine, or beer, as to become fully intoxicated at first, for the devils are not fools, and they will pursue that course, which will best enable them to get the drunkards again into their toils, and they may keep them along, partly drunk, and partly sober, for months, or even years, before

they again sound the war-whoop, and rush on for their destruction. But come, at length, they will, and if the drinkers escape from them the second time, they will escape like the tree, through whose branches the lightning has passed.

But to return to myself, my glass of ale opened the way for another, and that for a third, which was followed by glass after glass, until I became so intoxicated, as not to know what I was about, when I might have drunk a few glasses of wine, or brandy, though I am not positive whether I did so, or not. In Geneva I put up for three, or four days, and continued to drink ale, if not something stronger, so as to keep me from becoming sober, and prevent my reflecting on what I was doing; I then went to Canandaigua, where I staid over night, when my loss of appetite began to bring me to my senses, and I came to the determination that I would not drink any more ale, but I had already drunk too much, to escape the consequences of another attack from my Geddesburgh tormentors, of which, I now began to be horribly afraid.

In the afternoon I left Canandaigua, and went to Bloomfield, in no very enviable state of body, or mind, sorrowing over my conduct, and promising to let ale, as well as spirits, alone for the future; but I had not proceeded far, before, I once more heard those shrill grating sounds, which struck on my ear from over in the field at Geddesburgh, which were now repeated almost with the quickness of thought, and I was at no

loss to know from whom, the yell of battle came, and expected that they would attack me immediately. But notwithstanding my fear, I do not recollect of seeing, nor hearing any thing more from them while on the road, and after arriving at Bloomfield, I put up at the hotel for the night, but my mind was too restless, and they kept me in too much fear, to allow me to get any sleep.

The first appearances, which I saw, was after I arose in the morning, when there appeared to be a number of rings, moving slowly about in the room, of a bright, light color, perfectly transparent, as thick as a man's finger and from five to ten, or twelve inches in diameter. I had no difficulty about understanding who was in the room, but I do not recollect of hearing from them, though I well knew with whom I should have to deal, and calculated to hear from them, as soon, as they were ready to open their fire.

As I was in that restless and uneasy state, which they produce, and which always precedes a full attack from these infernal spirits, I left the hotel and went up the road some distance, when every few moments there would something resembling a flock of birds apparently sweep by me, as swift as the wind, but which could no where be seen the instant after they had passed me. These birds flew in large flocks, and were as black as ravens, appearing to be much larger than the largest species of black-birds, and their speed was more astonishing than their disappearance, for they seemed to dart through the air more like light-

ning, than like flying. What reason the devils had for not letting me hear from them, as well as see these appearances, I cannot conceive; unless it were, that having once made an attack upon me without orders, they were waiting for their master to give them leave, or were trying these methods of alarm, to see whether it was best to make a full attack upon me at this time or not.

I soon returned to the hotel, and shortly after left the place with the intention of going to the little village of Lima; but I had proceeded not more than half a mile, when I heard a voice behind me saying, "You are going to hell, damn you, you are going to hell." On looking over my shoulder, I saw what appeared to be a human form within a few feet of me; but it did not appear to belong to the present race, for it was as black, and as much shriveled up as a mummy, and looked as if it had just come out of the tombs. There was, however, no want of activity, notwithstanding its death-like appearance, for whether I moved faster or slower, it kept about the same distance from me and continued to repeat the language. While this horrible looking being was thus engaged, I heard a voice from a great distance in the air, saying, "You will get into hell first," apparently addressing him who was behind me, but he paid no attention to it, and kept on cursing me. In a moment after, I heard a terrible crashing noise, as loud as a clap of thunder, which appeared as if it had torn some trees, which stood over in the field, all into fragments, but when I looked that way,

I could not discover that any injury had been done, nor tell what had produced the roar which I heard.

To say that I was not frightened, would be very far from the truth, but my fears were of a different character from what they were, when the devils first made their attack in Geddesburg. I had now formed some acquaintance with the bible, and had there learned, that God not only promised to forgive sinners, but also those who believed, when they sinned, if they truly repented of their sins, forsook them and besought him for pardon through the Savior. I knew that I had repented of my sin, and forsaken my iniquity, and therefore I confessed it, and put up continual supplications for that pardon, not without some hope of obtaining it, which enabled me to bear up under this attack of the devils, in a far different manner, than what I otherwise should have done. Had I only been sure that the Lord would at last pardon me, I should have had but little fear of the devils, but as I was not fully satisfied on that point, and felt that he might most justly refuse to forgive me, I had more fear on that account, than I had of the threats of all the devils.

Before I reached Lima, I saw several beings in the air, of the most singular appearance imaginable; they did not appear to be larger than a cannon ball, but they appeared to be equally as solid; they were not smooth, but they were all full of rough points and corners, and though I could not see any wings about them, yet they flew through the air with the most astonishing velocity. The eye could scarcely follow

them as they ascended to a very great height, when they would suddenly wheel around, and descend as if they had been thrown out of a mortar, sometimes passing so swiftly within a few feet of my head, that it appeared as if some one of them should happen to strike me, as he passed, that I must inevitably be killed by him. They too possessed the power of using language, as well as the mummy, and I could not only hear a singing noise, as if their rough points cut the air, as they whirled through it, but they kept bitterly cursing me until I arrived at Lima.

While they were wheeling about me in this manner, I heard a voice from an old uninhabited house, at some distance, over in the field, calling on me to stop, and the being seemed to understand that I was in trouble, and appeared to be talking with others about my situation, as if he wanted to help me; but as I was uncertain whether he was friend or foe, and felt more anxious about obtaining pardon, and having the assistance of the Lord, than any one else, I kept on my road. That the voices came from the devils, I have now not the least doubt, and that their object was to decoy me over there, and prevent my reaching Lima before dark.

On arriving at Lima I went into the hotel and called for supper; when it was ready I sat down and endeavored to eat a little, but my mind was too much agitated to partake of food, I however, drank several cups of tea. While sitting at the table, one of the doors slowly opened, and I saw one of those malign-

nant human forms, that I had seen before in Goddesburgh; it stared at me for a moment with the same unearthly stare, and then closed the door and disappeared.

After supper, I gave the landlord to understand something respecting my situation, but it was all Greek to him, and he did not seem to desire any thing like an acquaintance with the beings which I described, nor even to hear of them. As I received neither aid, nor consolation by disclosing my troubles, I said no more about them, and had I known as much then, as I do now on the subject, I certainly should not have expected to receive any, for men, however moral they may be, if they be not christians, are in about as much trouble, when you talk to them about devils, as the men, whom the devils attack, especially, if they have any hope that God will forgive and protect them.

The cold comfort, which I received from my landlord, and the continual attacks of the devils, who appeared to me to be more numerous in the house, than they were out of it, induced me to leave the hotel and walk up the street; it had now become dark, and I found that there was no lack of them in the open air. At first, some little ill looking creatures, very black, and not more than three or four inches in length, would fasten themselves on my clothing and seem to be trying to bite me; I frequently endeavored to brush, or pick them off, but they would return in a moment apparently more numerous than ever, so that at length I concluded to let them alone.

There was now a new scene to be presented before my vision, and perhaps one, which was as well calculated to fill a man with horror, as it well could be, even, by the devils themselves. Up to this time I had never seen the forms of serpents, notwithstanding all the forms in which the devils had appeared to me, but now on looking before me, the road appeared to be full of them, of all sorts and sizes; some of them were very large and appeared to be thirty feet or more in length; some were round like a serpent, and others appeared to be flat, and a foot or more in width. At first, they all seemed to be crawling slowly along, and the whole ground before me, was covered with them, so that it was impossible to step without treading on some of the monsters.

Though their appearance startled me, yet I knew what they were, and knew that the devils took those horrible forms for the purpose of frightening me; but as I began to have some more hope that the Lord would pardon me, I determined that I would not allow myself to be frightened by them, and therefore, instead of turning about and attempting to flee from the serpents, I pursued my course and even, took some pains to stamp on some of the largest as I passed along, when I heard a multitude of voices, saying, "Damn the creature, see, he stamps on us, kill him, damn him, kill him." But I told the cursers that the Lord would not allow them to kill me, and though I had done wickedly, yet he would forgive my sins, and at length deliver me out of their hands.

My stamping on these frightful forms, and what I said to the devils, seemed to produce the greatest fury among the serpents, and I soon found that they were not confined to a very slow motion, for instead of crawling along on the ground, they were now all flying about in every direction; some of them would come up and swear that God had not forgiven, and would not forgive me, while others would run past me, with their heads more than breast high, bending down from their arching necks, and attempt to bite me, with open mouth, as they glided long. They declared, that God had determined to do no more for such a damned fool as I was, and that he had given me over into their hands to receive my deserts, and go to hell in their company; as a proof of which, they said, that I should shortly begin to curse and blaspheme in the same manner that they did, which would show me where I must go, and convince me that God had done with me.

Presently not only the worst thoughts of God, but also the terrible thoughts of reviling and defying him, came rushing into my mind one after another, as if I should indeed curse him in spite of myself; while struggling against these thoughts, and hardly knowing what to think of them, the most blasphemous expressions and curses burst out of my mouth in spite of all my efforts to restrain them. This answered their purpose so much better than the serpents, that they immediately ceased to appear, and the devils began to exult, and tell me that I was now just commencing

to be a Devil; they did indeed sorely trouble me with this horrid blasphemy, and I began to be frightened. A little reflection, however, soon satisfied me, that it did not proceed from myself, and I became convinced that the devils must cause the blasphemy, by having the power to use my organs of speech in some unaccountable manner, not only without my aid, but also against my will. This relieved me in a moment, and I now charged them with being the real blasphemers, and told them that God would not hold me accountable for their use of my faculties to curse him without my consent; and as soon as the devils found that I understood their device, both their exulting and the blasphemy ceased, and they again began to curse me.

I do beseech those whose no Devil faith is so strong as to make them believe that imagination produces such scenes as this, not to let their no Devil imaginations make them depend on their faith; for the time will come, when if they have not something more substantial than their belief in a good God, and their disbelief in the existence of devils, they will find their faith to be but a poor defense.

These infernal spirits now went to forming some more devices, as their serpents and other appearances had not produced the desired effect, which was so to frighten me, as to make me despair of God's forgiveness and protection; but I had clung to the hope with all my soul, so that all their efforts had not as yet succeeded in entirely wresting it from me. I now turned about and walked down towards the hotel,

when something appeared on my left in the form of a man of most gigantic dimensions; the length was forty feet or more, and the bulk was in proportion, while in color it resembled a gray cloud; the devils now very kindly informed me, that this being would take my life, if I did not turn and flee, which they were very anxious to have me do; but instead of complying, I looked at the monster that was frowning at me, and passed on without receiving any injury from him.

I now opened a small gate and went into some person's door yard, when something, which appeared like a sword, seemed to strike me on the breast several times; it was of great length, nearly a foot in width, and as bright as any polished steel could be. As I felt no effect from the blows, I cannot conceive why I was struck with it, except it might be, to impress my mind with the belief that it was a premonition of my death. I then went into the house, and was asked to take a seat, which I accordingly did, and entered into conversation with the family on different subjects, saying nothing however, respecting my situation. While sitting there I was again struck on the breast with the sword, which now appeared to extend the whole length of the room; but I made no remarks about it, and continued to converse with the family until it was somewhat late, when they offered me a bed for the night, which I accepted.

After retiring to bed, something resembling an eastern image, appeared close to the head board; it

was of a shining black color, without any arms, but like the mummy, it had the power of speech, which it used to curse and threaten me ; but as I knew that it belonged to the tribe of devils, and felt very much fatigued, it did not prevent my going to sleep. The devils however disturbed and kept me from sleeping as much as possible, so that I was but a little refreshed by what rest I obtained during the night.

The next morning when I arose, some of the devils were about me, whose language I heard, and who were still threatening and telling me that I should yet go to perdition ; but their threats had lost some of their power, and I heard them, as a man hears something which he dislikes to hear, but which, he does not believe will be carried into effect. Whether I eat, or attempted to eat any thing that morning or not, I am unable to recollect, but I wandered off into the fields, when the devils commenced endeavoring to frighten me on a new plan, as the old ones had failed to effect their object.

Instead of assaulting and threatening to kill me at once, they now appeared at a distance and endeavored to terrify me by their looks. I now saw, at some distance from me, huge monsters of different shapes resembling nothing which I had ever seen, and which I cannot describe, because there is no animal or thing with which to compare them. But I can say of them, that some were of a cloud color, and others were green ; that some had immense horns, and others a head bearing a little resemblance to that of a horse, and

that the largest of those animals, whose bones have been found under the surface of the earth, when they were alive and stalking over the plains, would have been no more than pigmies in comparison with these huge monsters. These creatures appeared to be as fierce and terrible as they were huge, and their looks were full of envy and malignity, seemingly ready to tear me in pieces, if I should come near them.

Had I not known, that these horrible forms were made to appear by devils, for the very purpose of frightening me, I do not believe that I should have ventured to have gone very near any of them, but as I knew what they were, and for what purpose they were formed, I did not turn from my course, and whenever I approached within a few rods of them, they always vanished, and other forms, full as horrible, or more so, again appeared at a distance. This scene continued for a long time, and the devils around me would direct my attention to them whenever they appeared, and endeavor to make me afraid of being destroyed by them.

At length, I became both weary and hungry, and finding myself in the vicinity of some dwelling, I concluded to go there for the purpose of obtaining something to eat. It was now towards evening, and there was no one in the house at the time; but I went into the pantry and helped myself to some cake, after which, I went out to the barn and found the family there, attending to milking. I told the gentleman my reasons for calling, and that I had taken the liberty to

make use of some cake which I found in his pantry; he said, I was perfectly welcome to what I had taken, and if I would go into the house, and help myself to a seat, they should soon be through milking, when he would have some supper prepared.

As I was very much fatigued, I thanked him for his courtesy and went in and sat down, but as soon as I had taken a seat, several of those horrible mummies, with their black shriveled faces, similar to the one which followed me to Lima, made their appearance. They now seemed to be greatly enraged, because I was likely to have some better quarters for the night, than they wished me to have, and they swore that they would not permit me to sleep, if I did have a bed.

But I however, sat still, and let them curse on, until the family came into the house, when I entered into conversation with the gentleman, who appeared to be quite intelligent, and I found the family to be very civil and obliging. The table was soon spread, and the white cakes, fresh butter, and fine dried beef, looked very inviting, but I soon found that my appetite was not quite as good, as I had supposed it to be.

After supper the gentleman observed, that as it was some distance back to the village, I had better spend the night with them, and take breakfast before I attempted to return, to which I consented, and endeavored notwithstanding my trouble, to converse and be as sociable as possible. The devils, mean time, reminding me, every few moments, of their intention to converse with, and attend upon me, as soon as I retired

to bed, which they accordingly did, and kept me awake for the most part of the night. After breakfast the next morning, I took leave of my kind entertainers and returned to Lima, passing through the fields again as I went, and still seeing some of those monstrous creatures. I continued walking about and hearing the devils around me, though I cannot recollect of any very remarkable things, which occurred, until the next evening.

Just before night the huge forms ceased to appear, and the devils began to increase and to be as ferocious as ever, again trying to make me believe that the Lord had given me up, or would shortly do it, when they said, that they should be able to effect their purpose and take me to hell. My strange situation and the horrible things which I was continually seeing and hearing, and which appeared as if they were never to end, now began to make me somewhat afraid that, as the Lord had not yet delivered me out of their hands, he might not after all, see fit to prevent their destroying me. The devils saw that they had shaken my confidence and pressed me with all their power, so that I hardly knew what to think, and became much more alarmed than I had been.

I now took the turnpike, and went over the hill which lies west of the village; by this time it had begun to grow dark, and I now saw something which looked like a cloud in the air, in which there appeared to be a large body of fire, flashing and glowing, as if it were hotter than the fire in a furnace. This the

devils said, was the place to which they intended to take me, as soon as the Lord would permit them to do it, which he would before many hours went over my head; I stood and looked at this awful body of fire for some time, and then returned over the hill.

As I was slowly returning, something which looked like a fiery star, seemed to be flying towards the earth, and though it was swiftly passing the other stars, yet after a long time it did not arrive, but was evidently still descending with the same velocity as at first. While I was looking at this most singular phenomenon, and wondering why it did not arrive, the devils began to shout, "Yonder he comes, and he will soon be here." Who, or what it was, that was coming, I did not understand, but I supposed it must be some Devil who would either take, or endeavor to take me into that cloud of fire.

How long I walked up and down the road, looking at this strange star, and now and then seeing a company of devils in human form, I cannot exactly say, but I should think that it was until after midnight, when their conduct suddenly became as strange, as the singular movement of the star, for instead of cursing and trying to frighten me, they were remarkably sober and civil, and apparently waiting for some great event, which they shortly expected to take place. I recollect of hearing them converse about hell, and they seemed to be discussing the question among themselves as to whether there was a possibility for those who went there to ever get out, seeing them so uncommonly

peaceably disposed, I ventured to ask if there were any prospect that God would ever let those out whom he sent there? And they answered very soberly, that they did not pretend to know. But as they seemed to be neither inclined to curse, nor converse, I said nothing more to them nor they to me.

I did not then know what they were preparing to do, nor what was the cause of their strange and wonderful civility; but they gave me a chance to find out the cause of that, and why they did not know whether they should be let out of hell in the course of a very few hours. The reason why they were so civil and let me alone, was because that they wanted to have me go to sleep, and the reason for their want of knowledge about being let out of perdition, what follows will fully explain.

As they did not now attempt to molest me, after a short time I became sleepy, and the last that I recollect, was, my seeing a company of them sitting on the eaves of the hotel; but I must have gone back to the top of the hill, and either opened the kitchen door of the house on the right hand as you come to the east, and went into the kitchen and sat down, or I must have fallen asleep on the steps.

How long I slept, it is impossible for me to say, but the first thing that I recollect after being awake, was my just perceiving a faint glimmer at a little distance from me, like the last flickering of a lamp, which only gave light enough for me to behold in what a horrible place I was confined. It appeared as if I were im-

prisoned in a small narrow space, enclosed with a great number of bars, and there was such a blackness throughout my cell, that I could not only see it moving about, but I could also feel it with my fingers, as sensibly as I could have felt lampblack, if the air had been filled with it. The blackness of darkness, about which I had read, seemed to be literally present, and it was so thick, that I thought it would suffocate me in a very short time.

Where I was, or how I came there, it was not in my power to conceive. I thought that if it were some part of hell, the devils must have taken me there, soul and body, during my sleep; and what other place it could be, I could not even begin to imagine. But I still felt that I was alive and not in a state of suffering, except being scarcely able to breathe on account of this horrible blackness, which fairly thickened the air. That I was certainly shut up, in a most dreadful place somewhere, I felt and knew, but I did not feel any of that enmity towards God on account of it, which the devils felt and expressed on account of their punishment, and how could I then be in hell?

What then was my condition and whereabouts in the universe was I? While endeavoring to solve the mystery, and ascertain my own situation, the cry of "Let him out, let him out," was repeated over and over. I now thought that wherever I was, there was some prospect of being let out of my prison, and I greatly rejoiced at the idea of getting out of this most insufferable darkness.

The faint glimmer had now wholly disappeared, and the smothering blackness seemed to settle over me, as if it were soot, which was accompanied by a nauseous and most disagreeable smell, which added greatly to the stifling sensations already produced by the foul air with which, I was surrounded. Presently the bars around me were gone, and I heard bar, after bar, removed as if some beings were about opening my prison; but there now appeared to be a great number of outer prisons, which it was necessary to unbolt and unbar, after the cell in which I was confined was opened, before I could be let out of this darkness. This appeared to take such a great length of time, that I began to fear there was no possibility of my living until they had unbarred and opened all the doors of this terrible prison. I had arisen to my feet at the first cry of "Let him out," and was now forcing myself along, notwithstanding the blackness towards where they still appeared to be unbarring and opening the doors. After having groped for a long time, through this more than sooty darkness, the light at length broke in upon me, and I found myself standing on my feet in the open atmosphere; it was now about half way between daylight and sunrise, and I felt a thrill of delight in once more breathing the pure air, and in being able to use my perceptive faculties.

These infernal spirits had either exhausted their power to invent the horrible and the terrific, or for some unknown reason they now determined to make all things appear as beautiful, as they had made some

things appear dreadful. They had invented devices to make me believe that they could kill me, that I was buried alive, that I was a blasphemer, and now, they had endeavored to make me believe that God had sent me to hell; but all their inventions, so far, had not been sufficient to effect my ruin, nor to make me find fault with him.

I had scarcely begun to rejoice at being delivered out of my dismal prison, without having had time to think about where I was, when all once, I was struck with amazement at the beauty and grandeur of the scene before me. Every thing seemed now to appear most beautiful, the very ground appeared to be covered with a coat of the richest green, that a mortal ever beheld, and the woods and the fruit trees were most splendidly arrayed in the same rich and elegant drape. Whatever I saw, seemed to wear a new aspect, and looked as if it were fresh from the hands of the Creator; even the air had a balmy freshness, and its softness and mildness appeared most delightful, as I inhaled the invigorating breeze, which seemed to be playing over this lovely part of creation. The reader's imagination, if it can, must finish the picture, for I cannot begin to describe the perfection of beauty, with which every thing seemed to be decorated, in this newly formed and most agreeable world.

While I stood gazing, admiring, and wondering, there suddenly appeared two of the most magnificent creatures, in the form of horses which my eyes ever beheld; their more than gigantic size, and the great-

ness of their apparent strength, were as remarkable as the rest of this grand and imposing array of whatever could delight, or astonish the senses. They appeared to me to be more than forty feet high, and they were so elegantly as well as strongly formed, that it seemed as if their power and speed must be fully equal to their vast and stately proportions. My first thoughts were, are these animals a specimen of the beings that inhabit this glorious world? Can it be that God has created even the creatures, so much superior to those on the earth? I then thought of the strength of the horse and the glory of his nostrils, as described in the bible, and felt that these powerful creatures did indeed look, as if they could mock at fear, swallow the ground with fierceness, and say ha! ha! among the trumpets, the thunder of the host and the shouting of the captains.

Their majestic beauty, high arching necks, and apparent fleetness and power, as they stood impatiently waiting to dash away over the ground, made me look at them with wonder not unmingled with awe. The effect which their appearance produced in connexion with all this exceeding loveliness, was such, as to create an impression that I certainly must have been wafted to some paradise of a world, either during the night, or while they were letting me out of my prison. After viewing and admiring them for some time, my attention was drawn off for a moment, by some other object, and when I again cast my eyes in that direction they were not to be seen; but it did not surprise me,

for as they were ready, I supposed that they had started, and with their speed they must be out of sight in a very short time.

I was now fully under the impression that this was some other world, but I do not recollect of seeing any more beings until after having gone some distance, when on looking up, I saw that the air was full of creatures, of ten thousand different forms and sizes, altogether unlike any thing which I had ever beheld. They were all of a light silvery color, and so close together, that they almost seemed to touch one another, but their magnitude did not at all compare with that of the horses, for the longest of them were only a few feet in length. The multitude seemed as if they were countless, for there appeared to be millions on millions of them; as far as the eye could discern, there was nothing else to be seen, but these silver-colored beings, and I soon found that they too had the power of using language, which sounded very much like that of the devils. And here I cannot refrain from remarking, that if the early christians were right in believing that our atmosphere is full of lost spirits and devils, the immense multitude which appeared, can be very easily accounted for; but it would be no easy matter to account for such an innumerable host on any other supposition. That these beings were alive, and that they could make use of the language of devils, I know, and I do most fully believe, as the christians then believed, on this awful and momentous subject.

But, I had not yet found out where I was, and I must confess that I was somewhat surprised to find, that even in this lovely world, there were beings too, who both hated and cursed me, while I was wondering why they should hate me, unless there were devils here too. Something like a sun appeared to give a very feeble light, as it broke through the clouds with which the sky at this time was partially covered. I was so enraptured with this, as I supposed lovely creation, that after seeing what a faint light it appeared to give, my thoughts were, that such a beautiful world did not stand in need of a sun, as there appeared to be light sufficient without one.

Presently, I heard loud, strange sounds, which apparently came from the air, and on looking up at the clouds, they seemed to be all alive with huge monsters of a thousand different shapes, which they were continually changing. These beings appeared to be conversing with each other about their formerly residing on the earth, and their deep grum voices seemed to correspond with the magnitude of their forms. While I was gazing, in the utmost astonishment, at these new and strange appearances, the beauty which all things had worn until then, disappeared, and I found that I was yet on the earth, and still surrounded by devils, who had by no means lost their power to curse me, or their incivility, because they had refrained from cursing over night, and practiced a little civility to get me to sleep.

Let me here make a few remarks to those who be-

lieve the scriptures; not to those who believe that there are no devils. Those who are christians, believe that the Prince of hell was once able to present before the keen vision of the Savior the whole of the kingdoms of this earth in a single moment of time, but notwithstanding they believe this, how few of them believe that a host of devils, are now able to present any thing before the dull eyes of a mere mortal.

What has become of that power to make things appear as they are not, which the devils did once possess. By whom, or by what, has it been taken away, or how have they lost that power? What reason have we to believe that he, who could once place an illusion before the eyes of the Son of God, cannot now place an illusion before the eyes of the creatures whom he has made. Let those who believe that devils cannot now form illusive appearances before the eyes of mortals, give some reasons for the faith which is in them, if they are able, but if they are not, let them not be too certain that devils are unable to do it.

Let christians examine and reflect a few moments before they too, cry out imagination and derangement. Let them reason with themselves, and endeavor to know and understand what they say before they charge those with folly, or with being visionaries, who tell them that devils can do it. That devils did make the earth and the scenery appear as delightful as they did to me, by placing an illusion before my vision, I as firmly believe, as I believe that He exists, before whose vision they once did place an illusion. To say that I believe

that devils did appear to me, and make all things appear as they did, is a very faint expression; for what things a man sees and hears, he does not merely believe that he saw and heard, but he knows that he saw and heard them.

I have given some reasons in the account of the first attack, to show why devils appear, to whom they appear, and why they do not appear to others. Those who believe that devils have lost the power to appear, because they do not use it in most cases, seem to me, to reason something, as I should, if I had concluded that they had lost the power to curse and be uncivil, because they did not curse and were civil when they wanted to get me to sleep. The sleepers of all classes may rest assured, that the devils will not appear to disturb those, who will only go to sleep as they wish to have them.

I had found out that devils had not lost the power to curse, and that I was still upon earth; but what to think respecting my own situation was more than I knew, for my mind seemed to be confounded, not so much with terror as with amazement, and I now began to feel, that after what I had seen of another state of existence, I should not be permitted to remain much longer upon earth. There was now a confused and vague impression resting on my mind, that I should shortly be taken out of this world and be provided for by some friendly being, who would take care of me and put an end to my troubles; but who he was that was going to do it, or where he intended to take

me, I neither knew nor cared, provided that he was only a friend, and would help me out of this suffering state of existence. Under this impression I went up to the top of the hill, and took the right hand road, walking slowly along, and hearing voices either over my head, or by the side of the way, every few moments. But so far as I recollect my feelings, my mind was so occupied with the idea of being removed, that I did not pay much attention to what I heard, or to those monsters that were still talking and floating around in the air.

I however recollect that while I was walking, there appeared to be a conversation held between two beings, who seemed to have been formerly acquainted with me, but though they were talking about my visiting them at their residences, and about things which I distinctly remembered, yet I could not gather sufficient from their conversation to make out who they were, or to which of the families in the neighborhood they belonged. While they were conversing one of them said, in a very mournful voice, "O! I used to know him well; and I don't want to have him come here, I don't want to have him come here." I now began to take some interest in this conversation, but before I had time to make any inquiries to find out who they were, I heard them say, "There they come, there they come," and they left me as if they were very much frightened.

They had scarcely left before it seemed as if a large company came swiftly up and filled the air around me,

when a rough voice addressed me with, "Damn you, are you alive yet?" I replied that I was; he then said, "Damn you, you won't be alive long for we are going to kill you." What answer I made, or whether I made any reply I cannot remember, my mind was now strongly impressed with the belief that my friend would soon take me out of their power, and I did not know but that it was necessary for me to be killed before this could be done. The fear of death, therefore, did not frighten me, for what I wanted, was to escape from their horrible torment, both here and hereafter, and I felt perfectly willing to die, if I could only get out of their hands and have some being to take care of me.

But, as I had now placed my confidence in some unknown friend, it seems as if the devils had determined to try once more, and see if it were not possible to shake that confidence and make me afraid of death. The air was now as full of their horrible curses and threats as ever, and there also appeared a number of those singular beings, which I had seen before reaching Lima, and they now kept wheeling around and threatening me with perdition. While they were ascending and descending, and whirling about through the air, something appeared to strike me, with great force on the back of my head, which made me stagger for a moment, but I recovered without falling and continued walking without feeling any pain after the blow.

One of these devils who swept by me like light-

ning every few moments; and who seemed to be the most virulent monster among them, was called by the others Natty; he would seemingly pass just as close to my head as possible without striking it, and rage in the most furious manner while passing. The devils said that this ill tempered fiend, who seemed to be so much more malignant than any of the rest, bad as they were, was an old man whom I had known, when I was a boy to go by the name of Nat, but who, they said, had since died, and was now in perdition with them.

But as neither the efforts of Nat, nor their efforts were sufficient to shake my confidence in my unknown friend, they soon gave up this plan for frightening me, and I heard one of the monsters from the air swear that he would kill me, if they could not. As it was not death that I feared, and as I believed that my friend would release me from their torment, I turned round and looked up at him; when he appeared to be throwing some balls at me, of a substance which I cannot describe, for though I both saw and felt them when they struck me, yet when I attempted to see what they were, I could not find them. It was not long before he too, ceased throwing his balls, and the devils once more let me alone for awhile; perhaps, they lost the power, just then, to molest and torment me, but if they did, it was but a very short time before they found it again.

As there was now a cessation of their torment, and a few moments for reflection, or what is more likely,

when the devils found that impressing my mind with the idea of a friend did not benefit them, they ceased to impress it, and my thoughts once more rested upon God for protection and assistance. I now turned about and was walking towards the village, when I heard a voice calling me by name, which seemed to come from under a tree in the field, and which appeared as if it came from some person whom I had formerly known. I therefore got over the fence and went to the tree, which was a very tall walnut, and full of limbs after about twenty feet from the ground, when the voice appeared to be up among the branches, requesting me to come up. There was no possibility of seeing who it was that was talking to me on account of the leaves, but I knew the voice, and asked him to come down, he however made some excuse and insisted on my coming up, asking me somewhat jeringly if I had forgot how to climb? As I had once prided myself in this species of youthful folly, I at length very foolishly threw off my coat and climbed the tree, but after going nearly to the top of one of the tallest trees in that section, there was neither a human being nor an animal to be discovered.

After searching most thoroughly for my supposed acquaintance, I turned and went down without receiving any injury; but how it was possible for me to do it, I cannot imagine, and must believe that he, who kept the devils from killing me, prevented me from killing myself, in doing what it would seem to be impossible for a man in such a situation to do with-

out destroying himself. My safe ascent and descent under all the circumstances, must have astonished the devils themselves, for when they induced me to climb the tree, they doubtless expected to see me dashed in pieces instead of seeing me reach the ground in safety.

There now appeared to be a number of monsters in the air, somewhat resembling the human form, but they were more than a hundred feet long, and I gathered from what they said, that they inhabited the earth when animals of such monstrous forms, as I had seen, were on it. They did not address their language to me, but they were conversing about the punishment which had been inflicted upon them in the most scurrilous manner imaginable, so that I could distinctly hear what they said, and there seemed to be a horrible levity in their filth and blasphemy, which was more shocking than all the malignity towards God, which I had heard from all the devils before.

That the devils should hate God, because that he was punishing them for their crimes, did not seem so strange, but that they should be so perfectly reckless, as to outrage and provoke that being whose wrath they had felt, and whose power to take further vengeance on them they knew, was something which I could not then comprehend. Their conduct appeared to be the very opposite of that, which I supposed must be the conduct of all rational beings, and how it was possible for these haughty devils, who knew God, to dare him, thus, as it were, to make use of his

omnipotent power and punish them ten thousand times more than he was doing, appeared so strange, that it struck me dumb with astonishment.

What? thought I, can it be possible, that these monsters suppose that God has stirred up all his wrath? Do they think that he cannot again whet his glittering sword to render vengeance to his adversaries, and give a reward to them that hate him? Do they believe that he cannot now, if he please, stop their most audacious levity, and set them to howling with the torment which his power can inflict? I never was able to comprehend the reason for this strange and most unaccountable conduct until some time during their next attack, when the devils themselves, told me the dreadful cause of it.

The devils were always ready to call me a damned fool, and tell me how little I knew, whenever I said any thing to irritate them, and one night during the next attack, when I was rebuking them for their blasphemy, and asking them how they dare to provoke God as they did, when they must know that he would take vengeance on them for such conduct, they as usual, began to call me a damned fool.

Their abominable conduct seemed to be as foolish as it was wicked, and I now told them that they were not fools, though they acted most foolishly as well as wickedly, with all their wisdom, and they must be more stupid than I was, if they did not know that they were only increasing their own torment by destroying souls and blaspheming God. But whether

they did or did not know it, they had no reason to talk about the folly of others for they had not only conducted so as to get into hell themselves, but they were still fools enough to conduct so as to increase their misery, and they were such fools as not to be satisfied with what punishment they now had, but they were laying up a store, for God's wrath in future. I told these scornful devils, that those who had been such fools, and who were still conducting so foolishly, if they knew what they were about, could not claim any great credit for the use of their senses ; and if they did not know, they had a much better title to the name of fool, with all their wisdom, than I had, with all my folly.

They did not appear to relish this turning of tables any better than they did the rebukes, and after bestowing a full measure of imprecations on me for telling them the truth, they said, that they did know it, but that they so hated God, and so hated the race of men, that their hatred was stronger than all fear of the consequences, and they did, and they would persist in their crimes, notwithstanding they knew that they should be punished for doing it. This then was the terrible reason, why they acted in a manner so evidently in opposition to all reason ; their infernal malice was more powerful than the fear of the wrath of God. What a horrible state of iniquity for intelligent beings to arrive at. For beings too, who know God, and who know something about his power to punish the wicked, as well as the certainty of their punishment.

This dreadful answer not only fully explained the awful mystery of their strange conduct, but it also satisfied me that the devils had given the true reason for their daring wickedness, and that there could be no other cause, which could make any beings stand out in bold defiance of a power, which they knew could crush them in a moment.

After looking at these vile blasphemers, who seemed to glory in their detestable conduct, and hearing their foul language for a short time, I passed on and went up to the village, when I borrowed a bible and sat down to read, but my attention was continually taken off by what seemed to be fire, which was burning the leaves of the book. At length, I arose and went out back of the garden, but I had scarcely taken a seat there, when flashes of fire began to appear on the other side of the road, so that it was impossible to keep my eyes on the pages before me. In a few moments one of those live clouds, or cloud-colored beings, came and stood in the air over the garden, when the monster soon began to curse the bible, and talk to me about my foolishness in believing that I should receive any benefit from it; but I thought it not best to pay any attention to him, and endeavored to keep on reading. I soon found however that this Devil could understand my thoughts, and would not only talk to me, but also converse with me by answering them, in spite of my silence, at which, I was greatly surprised, and so much troubled that I left off attempting to read, and walked down the road.

There now seemed to be as many devils around me as the air could hold, and their great enmity was particularly vented at him, who holds the power in his hands to put his hook in their jaws, and turn them back from their prey. It appeared as if the whole fury of hell was now let loose at the Savior, and as if the devils could scarcely find language sufficiently vile to express their scorn and contempt for him, or audacious enough, to satisfy their horrible envy and malice. Along with their many other blasphemous expressions, they most contemptuously named him the "Little man God," and they sneeringly repeated the epithet over and over, as if it were some gratification, thus, to express their terrible malignant hatred. And their rage and blasphemy were such, that no language can describe the foul and envious manner, in which, they let off their boiling venom at him, whom they hate much more than they hate all other beings.

There is not the least doubt in my mind but that this most abominable company, were indeed devils, and not the lost spirits of human beings. It does not seem to be possible that those, who felt and expressed such a proud and haughty contempt for the Savior, and who felt themselves so much above those whose nature he condescended to take upon him, could ever have belonged to the race, and they must have been some of those mighty and haughty angels who were cast out of heaven.

The ineffable disdain which these proud devils felt for the human race, and their scornful expressions

respecting mankind, showed but too plainly what such spirits think of the dignity of human nature, about which, we sometimes hear those prate, who deny the divinity of the Savior, and who foolishly expect to be saved without his sacrifice, and without the interposition of his Almighty arm. Had the proudest and the most powerful of all human beings that ever existed, heard the language of these haughty spirits, they would have been convinced that there were beings far more proud than themselves, and who looked upon them with much greater scorn and contempt, than they ever felt for the lowest and most degraded of their fellow mortals.

The devils expressed their views of the dignity of human nature very significantly, and something in the following manner, except, that their scornful language was mingled with curses on the Savior for assisting those whom they were execrating.

"Look at the creatures," said they, "who are but a step above the animals, and who do not use as much sense as the brutes; what poor miserable contemptible beings they are, yet they, or a part of them, in their dialect call us devils, and use it as a term of reproach. They were clods of the earth, who exist on it only for a moment, and who neither know where they came from, nor where they are going, and do not even know why they exist, or for what purpose; senseless fools, and yet the nasty things call us devils. They the meanest, lowest, and most insignificant of all creatures that were ever created, who are confined to some little

place for a few days on the earth, which they know little or nothing about; for what purpose was there any sense given them, and why were such a race of fools brought into existence? They neither know how to use the little intelligence which they have, nor how to take care of themselves, for they only use what God has given them, like this poor fool, to secure their own damnation, and they are too stupid to keep out of hell, when they might escape, if they would only endeavor to do it. Such fools call us devils, Damn them, we will let them know who, and what we are, when we get them into our power."

In their horrible blasphemy, the devils even charged God with folly, and said that he might better have let the work of creating mankind alone, or have made them a little more like rational beings, and not quite so much like the brutes. These lofty devils did not manifest any great respect for the dignity of human nature, nor express much admiration for the wisdom with which human beings are conducting themselves.

This scene of rage, execration, and blasphemy, continued for a long time, and it certainly impressed me with a very unfavorable opinion of the fallen angels, and with a great desire to escape from their power. The estimation in which they held the human race, showed most conclusively, that those who were, as they said, senseless enough to ruin themselves, were not very likely to receive any better treatment from them in hell, than I had received from them on earth.

Though I could not deny the truth of their fierce and malignant accusations against the race, so far as I was myself concerned, for I had indeed, not used God's blessings very wisely, and I felt that my conduct would at least, bear them out in calling me senseless. Yet this exhibition of the awful pride of devils was well calculated to humble me, as well as to show why the Lord hates pride and arrogance, and abhorreth the proud. Proud mortals are not very wise, notwithstanding all their dignity, and they had much better look into the bible to see what God says respecting the proud, than to cherish that abominable pride which he hates, and which comes from the devils. The true dignity of a mortal consists in humbling himself under the mighty hand of God, that he may exalt him in due time, and not in allowing himself to be puffed up with pride by his adversary the Devil, either about the dignity of human nature, or his own dignity.

The Savior declared that there was joy in the presence of the angels of God over one sinner that repented; but if the angels do rejoice over one repenting sinner in heaven, there is a great deal of pains taken by devils to get even one sinner to hell to gratify their malice. Neither angels nor devils appear to act as if it were a matter of no consequence, whether the sinner is saved, or lost, and they do not seem to believe that he is either sent to hell for a short time, when he dies without repenting and believing the gospel, or that his good God will take him out after

he has expiated his own sins. The devils do not labor to destroy mankind, as if they had ever lost any souls after they had got them into their power, nor do they appear to have the least idea, that a soul can either be prayed out of torment, or bought out of perdition; and they certainly exert themselves to accomplish the destruction of mortals, as if they knew that there was no prospect of their ever being pardoned, or in any other way released from hell, after they once get them there.

The unceasing efforts of these envious and powerful spirits to destroy the human race, as well as the dreadful malice with which they hate mankind, must be in part at least, because they know what those who repent and serve God will become hereafter. The devils have known what it was to obey their Creator, and have his favor, and they know what it is to disobey him, and be subject to his wrath. They understand something about what they have lost by their disobedience, and they know the folly of those human beings, who refuse to forsake their sins and become reconciled to God, until they provoke him to swear in his wrath that they shall not enter into his rest.

These proud devils also know that human beings, who were created so much lower in the scale of existence than they were, can have a glorious immortality, and will be exalted in the scale of intelligence so as to become like unto the angels, if they do not madly reject God's offers of mercy and refuse the heavenly boon of salvation through Jesus Christ. What won-

der then, is it, of these spirits do call men fools when they see how they act when they see them throw away the favor of God, a glorious immortality, angelic intelligence and eternal happiness, and pursue a course of conduct to procure the wrath of God, a living death, everlasting ignorance and eternal misery?

What wonder if these lost angels, who have ruined themselves by their wickedness, and who know all these things, do look upon the human race with the utmost scorn, and consider those who refuse to be saved as the most besotted of all fools? When there is so much depending on repentance and faith in Christ, it is no wonder that these envious and naughty devils should not think it beneath them to use all possible means to prevent the happiness, and procure the misery of even one human being.

After this company of furious devils had left the air, and apparently left me for a few moments, there was a strange heat which seemed to be almost burning the flesh on my arms and some parts of my body, which appeared very singular, and for which I could not account, never having felt any thing of the kind before. There were, however, some of the devils yet remaining around me, and they swore that they had set me on fire, being now determined to burn me to death. I felt somewhat frightened at first, for I certainly did feel very strangely, and the heat was so oppressive, that to relieve myself I took off my stock and unbuttoned my vest, but it was some time before

that I was entirely relieved from these hot and disagreeable feelings.

Shortly after I recovered from them, there appeared to be one of those monsters, similar to the one which had stood over the garden, sailing around over a field about half a mile distant; it was not long before I saw him throw down what appeared to be a large quantity of gold, or some other yellow metal. I distinctly saw the pieces glistening in the air, as they were falling to the earth, and I was so sure that he must have cast down a bushel, or more of gold, though I could not tell for what purpose, that I went to the place where it appeared to fall; but, after searching for some time, there was neither gold nor any thing else to be found, and I returned to the road.

The terrible company of devils soon returned, and it appeared this time, as if Satan had not only come himself, but that he had also brought out his field marshals, and the imperial guard, to aid him in this fierce attack, which he was now going to make, to see if he could not destroy such a poor miserable being as I was. The infernal host, which now came around me, did not content themselves with merely cursing and threatening to kill me, but one of them came up behind me, and began to puff a hot smoke on to the back part of my head. I could both hear him, and feel the hot air, as plainly, as I could have felt and heard the wind from a strong pair of bellows, if some person had stood there and thrown it on to my neck. This was something both new and awful, and with their

curse, it troubled me more, than any thing which they had done for a long time, so that I began to cry most heartily unto the Lord for assistance.

In a very few moments I heard a most powerful voice, which seemed to come from some majestic being, apparently above the clouds, which now began to resume their usual appearance, saying "Let him alone;" but the infernal spirit behind me, did not seem to regard the stern command, in the least, and he kept puffing the hot smoke about my head more furiously than ever. It was scarcely a moment before the command was repeated in tones of thunder, as if it came from one, who was not accustomed to be disobeyed. "Let him alone, I tell you, let him alone," but such was the rage of this Devil, that he appeared to be determined, even now, not to desist, and he kept at his work. The peals of these thunder tones, which had made my blood start, were still ringing in my ears, when in an instant the puffing ceased, and it appeared as if my terrible enemy were taken and hurled through the air with the swiftness of lightning, crashing every thing before him as he went with a noise, like the sound of a whirlwind, going through the trees of a forest.

Such was the awfulness of the scene, that for a moment I forgot all about myself, and stood lost in astonishment at what I saw and heard. It seemed as if God must have laid his powerful hand on the Devil, for daring to disobey his immediate command, and either dashed him in pieces, or flung him into the

lowest pit of perdition. The mighty force with which he was thrown, appeared to shake the ground, so that every thing, around me, trembled; the tall trees, under where he shot like lightning, bent and swayed like saplings, when a tornado strikes them, and the roaring was dreadful beyond description, until he was far off, when it was plain to be heard, as he thundered along, apparently still driven by that terrible power with which he was hurled from behind me.

This awful, and apparently righteous punishment, appeared as if it must be the work of God, and that he had, indeed, come out of his place to show these proud blasphemers, that he was not only able to protect and rescue, but that he could also take vengeance too, when they provoked him beyond endurance, the proof of which, he had given them in this terrible specimen of what his hand could perform, when he saw fit to use his power. The furious tempest of rage, with which, these fierce and haughty devils had assailed me, now ceased in a moment, and there was nothing to be heard from them, but a few half stifled curses, which seemed to proceed from some of the most audacious of the infernal host. And even these field marshals of hell, appeared to be thoroughly frightened and made no attempt to molest me, only observing, in a very low voice, that "the Savior had come at last, to take care of his poor damned fool, and it was well that he had, or they should have soon put an end to him, but, as he had taken the trouble to

come after such a fool, for fear that he should lose him, if he did not, he might have him and welcome."

All this passed in much less time than I have taken to relate it, for as may well be supposed, I soon cast my eyes up to the heavens, when I saw a large company of beings, who appeared in human form, apparently moving in and above the broken clouds. They were all very noble and majestic in their appearance, and all very beautiful, but he, whom I took to be the Savior, appeared something to me, as the form of the fourth in the fiery furnace, appeared to Nebuchadnezzar. Their movements seemed to be as easy and graceful, as those of the eagle, when floating and wheeling around in the air, he moves not a pinion to soar and sail along under the heavens. While I was gazing upwards, sweet strains of music broke out in the air around them, which sounded something as it sometimes does in a clear evening, when a full band are playing over the water, only much more soft and lovely.

The harmony of this delightful music, and the appearance of these noble and lovely inhabitants of heaven, whose attention seemed to be all directed to me, the kindness which beamed from their intelligent and expressive countenances, and the great interest which they appeared to take in my welfare, affected me in a most powerful manner. When I heard them expressing their sympathy for the distress which I had undergone, during my terrible persecution from the devils, and heard them talking about

my being wholly delivered from the malice of hell, and adding one more to the joyous and happy throng of the blessed, my feelings were such that the tears gushed forth and rolled down my cheeks as they never had done before. I had endeavored, trusting in God for aid, during all the malicious and fiery attacks of my hateful and powerful enemies, to bear up as well as I could, and stood as firmly as possible under the hurricane of their rage and enmity. But my ears had so long been accustomed to hear nothing but the most bitter invective and the most horrible curses from those who hated me, without even a kind look, or a single expression of kindness from any created being, who knew any thing of what I was suffering, that now, when I saw the kind looks, and heard the consoling expression from those who appeared not to hate me, and felt once more as if I were not wholly deserted by all intelligent beings, it completely unmanned me, and in spite of myself, I wept and sobbed like a child.

Those who had expressed the sympathy, which caused these emotions, appeared to fully understand my feelings, and it seemed to increase the interest, and the desire which they felt to have me join the company, that they might rejoice in my full deliverance from the powers of darkness; for I now heard them apparently addressing the Savior, saying, "Take him up, take him right up, do take him up immediately." But he appeared to make some objections about taking me up there bodily, so far as I could un-

derstand them, when they again said, "Well then, kill him and take him up, for he can have no objection to being killed, and it can be done in a moment, whether he objects or not, and then he will be safe and entirely delivered from the power of the devils."

While they were deliberating, I stood awaiting the decision, without the least fear of death, believing that the Savior would soon remove me from the earth, and not caring in what manner he did it, being perfectly willing to trust myself in his hands. He soon said, apparently to those with whom he was conversing, "I will kill him and take him right up." This annunciation of immediate death, did not give me the least alarm, but I stood as before, only expecting now to be killed in a moment; but after standing some time, and beginning to wonder what caused the delay, he appeared to be giving some orders, or instructions, which I could not distinctly understand, so as to comprehend what it was, that he wanted me to do. This appeared to displease him, and he expressed his displeasure to those around him, but I did not hear them say a word in my favor, and do not recollect that I either saw or heard from them, after he began to be displeased with me. I immediately assured him that my only fault was in not being able to hear, and entreated him to give the orders so that I could understand them, promising entire obedience to whatever he ordered, as soon as I could comprehend it.

The orders appeared now, to be repeated, but still from some cause for which I could not account, there

was nothing to be heard but a low murmuring sound, and though I listened and scarcely breathed, while giving all my attention, yet I could not make out one syllable of what he commanded me to do. This was so strange, that it gave me a great deal of trouble, for as I had heard almost all that which was spoken before these orders were given, I began to fear that he would think, that I was unwilling to do what he ordered. I now most earnestly declared, that I did not comprehend one word that he said, and therefore, it was impossible for me to obey him; and again I begged to have the orders given so that I could understand them, repeating my promises of the fullest compliance, the moment that I knew what they were.

I had scarcely done speaking before I plainly heard him, so, as to set me to trembling, when he said, "Damn him, I will not have him in heaven, I will kill him, and put him in hell." This dreadful sentence made me shake, much more than the devils had shaken me with all their threats; but I entreated him to have mercy and not send me to hell, acknowledging my transgressions, and admitting that he would be justified in doing it, but still pleading with him to have mercy and pardon me. But though I besought him, with tears in my eyes, to only let me know what he required of me, he neither attempted to repeat his orders, nor did he make any answer to my petition, so that after some time I began to hope that he would not execute his terrible threatening.

That his orders, which I could not then understand,

were for me to take my own life, I have now not the least doubt; and could he have made me understand what he wished me to do at the time, I should most certainly have killed myself, without the least hesitation, if such had been his commands. Nothing but the interposition of God, would have then prevented me from doing whatever he, whom I then belived to be the Lord Jesus, might have ordered me to have done, which it was in my power to perform. His declaring that he would kill me before taking me up to the company, and his fierce rage when he found that I could not understand his orders, fully induce me to believe that the Devil was then commanding me to destroy myself, and promising to take me to heaven as soon as I had done it.

As there was not the least difficulty about my hearing, before these orders were given, so there was none in a few moment after, when he ordered me to go over a hill, and stand by a piece of wood-land which he described, to receive my death at his hands.

This command I heard in an instant, and clearly understood what he required, and notwithstanding my life was to be taken the moment that I arrived there, and though, I knew not where he intended to put me, yet I was greatly rejoiced at being able to hear, for it was now in my power to give full proof, that I was not unwilling to obey him, and I sprung over the fence, and started with all possible speed for the place, which he had designated. So great was my anxiety to show him my sincere desire to comply

with his orders, whenever I could understand them, that I ran over the hill, and went down to the woods so swiftly, as to be almost out of breath when I got there.

I had scarcely arrived and taken up my position under a large oak tree, where I concluded to stand, and receive my death at his hands, when I saw two very large adders within a few feet of me, apparently full of venom; but, as I knew them to be devils, and had no fear of any thing but the anger of him who had ordered me there, I neither moved from my place, nor regarded the adders after one look at them. After standing for a few moments, I turned round and looked up at the place where the orders had appeared to come from, but I could not discover any being or thing excepting the cloud, in which he had enshrouded himself, when he began to be angry on account of my not understanding him. I now hoped that, seeing the alacrity with which I obeyed his commands, he might be induced to pardon me, so far at least, as not to put me in hell, for which, I was continually supplicating him. I was willing to die, or receive any other punishment if he would not forgive my sins, but I had already, had full enough of the company of devils, and it was too horrible to think of having it eternally.

The cloud presently seemed to be moving towards me, but it now wore an awful appearance, as it came and stood over where I was standing, though I could not discover any living being in it; yet the cloud

itself was alive, and looked as if it were living fire, which in color bore some resemblance to molten lead, but the whole mass seemed as if it were boiling, appearing to be self moved, and apparently much hotter than any fire could be. This appalling and frightful spectacle plainly indicated, that his anger was not abated; but as he had neither spoken to me, nor had I heard his voice since he gave the command, I still kept pleading with him to be saved from hell, which I now so greatly feared, as to lose all fear of the terrible manner in which, he might destroy me. Therefore, when shortly after I heard, him saying, "Shovel it on to him," and expected that this horrible fire would burn me up in a moment, I did not even ask for life, or that I might be killed in some other less dreadful form, but all my supplications were that he would not send me into perdition along with the devils.

At length my earnest and importunate petitions seemed as if they were making some impression upon him, and after having stood for some time in this painful state of suspense, expecting the descent of the living fire, and fearing that fire which shall never be quenched, I was given to understand, that he would consider my request a while longer, and that I might go until further orders, for which unexpected mercy, I sincerely returned my thanks, and slowly left the place.

When the Savior, as I believed him to be, began to be angry and threaten to send me to hell, the foul

devils who had been so anxious to have me sent there, and who had poured such a flood of curses and wrath on my head, seemed all at once, to lose their furious hatred, and they began to express their sympathy for me, on account of my sufferings, and their abhorrence of God because of his cruelty and injustice. Their foul charges against him, though not at first particularly addressed to me, were evidently intended for my ears, to make me feel that he was dealing unjustly with me, so that I might give up entreating him for mercy, and they were in the following blasphemous language, only much more profane. "See, said they, what, for a God, the poor creature has chosen, who is going to kill him and put him in hell, when he has done all that he required of him, and all that he could do to obey him. Is it not most cruel in the tyrant, to treat him in this shameful manner, and all for what ! Why merely because he did not give his orders, so that the poor fool could hear them. See how willing he is to obey, as soon as he can understand him, and yet see how little his God thinks of his efforts to please him, and how little he cares about the misery which he endures.

"The cruel and unjust tyrant," said they, "knows that none can resist his power, and therefore, he torments the creatures whom he has made, or bestows his favors according to the caprice of the moment. Those on whom he smiles in heaven to day, he may frown upon, and send to hell on the morrow, if the freak should only happen to seize him. But he never

deigns to show any favor to those who once fall under his wrath, because he delights in making them feel, that he has the power to do as he pleases. We had much rather be at war with such a tyrannical God, than to be at peace with him, when he bestows his favors merely because he chooses, and takes them away for the same reason; and when the sincerest endeavors to please him, can neither keep, nor regain them, when his arbitrary and Omnipotent will has once determined to take them away. Let him keep his Almighty power, and make whatever use of it he pleases, we neither ask for his favors, nor deprecate his sovereign and vindictive wrath. Let him bestow the one, and pour the other on whomsoever he chooses."

After leaving the woods, upon being told that I might go until further orders, these most infamous and rebellious devils, who had been so fiercely accusing the Lord in my hearing, now turned their vile discourse to me, with, "Well, poor fool, what do you now think of your God? You have had a little specimen of the use which he makes of his power, and you will shortly be put into hell by him, notwithstanding all your supplications and all your endeavors to please the tyrant. See what he has made you suffer already, and now you are going to hell, in spite of all his promises in that lying old book, to forgive your sins and take you to heaven, provided, that you would only repent and believe on him. What avails all your petitions? Might you not as well stop asking for mercy, as to con-

time your fruitless requests, when he intends to put you in hell, and never intended to do any thing else with you? He has now given you a short respite, not for the purpose of considering about your request, but merely to have the pleasure of tormenting you himself, once more on earth, by making you beg for that mercy, which he has no intention of granting. What possible use, then, can there be in your praying to him any longer, when he only laughs at your folly, and takes great delight in the misery which the fear of hell gives you? Has he not already told you, that he would not have you in heaven, and that he would put you in hell? And he will soon tell you again what he intends to do with you, so that you will understand him."

These fiery attacks of the devils to make me find fault with God, for dealing with me, as I then supposed that he was doing, did not produce the effect which they wished; and my answer to all the charges of injustice, which they brought against him, was, "Shall not the Judge of all the earth do right?" I told them that God was not unjust, because that he punished the wicked for their iniquities, and though I might not understand the reason for some things which he did, yet I was satisfied that he was both just and merciful, not punishing any beings more than they deserved, and forgiving those who repented before they provoked him to swear that he would take vengeance on them, for persisting in their wickedness. That for myself, I knew, that I had deserved to be sent

to hell for my sins, long ago, and that he would not be guilty of injustice, if he did send me there now; but still, I hoped that he would have mercy, notwithstanding that I had so often incurred his righteous displeasure.

I was so fully convinced, that my iniquities deserved the punishment with which I was threatened, that I had very little trouble in shaking off these darts, by justifying God and condemning myself, and though I could not account for his becoming angry with me, because that I could not understand him, yet I would not allow myself to find fault, nor charge him with dealing too severely with me. When the devils found that I would not condemn God, they soon lost all their tender sympathy, on account of his dealing so unjustly with me, and they now declared, "That I was a much greater damned fool, than they had ever before, taken me to be, and that I should soon see how much mercy the Lord had for me, and what benefit all my prayers would produce."

The devils now, once more left me for a short time, during which, I went down as far as the hotel, and taking the right hand road, I walked out of the village some distance, when I again heard the voice of him who appeared as the Savior, ordering me to get over the fence and stand in the field which I immediately did. In a few moments after, one of the clouds appeared to be moving towards me, and it soon came and stood over my head, but this time, it did not appear to wear such a threatening aspect. While I was

looking at it, and hoping that it indicated less displeasure, he commanded me to look on the ground, instead of looking up at the cloud. I obeyed his command in an instant, when I saw several large adders, similar to those, which were on the ground, where he stood over me before, but I paid no more attention to these than I did to the others.

My mind was wholly engrossed, and all the faculties which I possessed, were fully enlisted in having another interview with him, whom I believed to have all power in his hands, whose favor was more than life, and whose wrath was more to be dreaded than all else, that could befall a sentient being. With him who had created, and who could destroy, whose word alone governed the universe, and the thunder of whose power, none could know. The man who could regard adders, devils, death or any thing else, when he believed himself to be in the presence of such a being, who was addressing him, must be much more insane, than he, who has the misnamed *Delirium Tremens*, is generally supposed to be, even, by those who imagine that his imagination creates these fallen angels, and uses their horrible language. For my own part there was no such dreadful insanity, about me, as that, for I did not pay the least regard to any other being or thing; and I do not believe that either the fear of death, in its most terrible form, or the most frightful monster that was ever created, could have either arrested, or diverted, my attention for a single moment.

He who had seated himself as God, and whom I believed to possess his attributes, did now appear to be less angry than before, for he did not either threaten me with death, or manifest any determination to send me to hell, but he began to reason with me, on the utter impossibility of his taking me to heaven. He said "That I was wholly unfit for so glorious a place, where all beings were pure and holy, and where, I should rank so low in the scale of intelligence; that there would be none with whom it would be possible for me to associate, or who could so lower themselves as to keep my company. Therefore, he might, just as well place me somewhere alone in the universe, as to take me to heaven, under such circumstances; that I could not be contented there, and should soon be beseeching him to remove me to some other place, where there were more congenial spirits, with whom I could have some intercourse!" He said, "I must therefore, myself see, that my sinfulness and ignorance were such, that I was totally unfit for heaven, and that it was entirely out of the question for him to think of taking me, where, I should have no associates, either in feeling or in capacity, and where, I must consequently be miserable.

All this, was said, not in an angry or disdainful manner, but in the kind tone of a superior being, who is evidently wishing to convince an inferior one, who asks a favor, that there are good and sufficient reasons, why he should not grant his request, both in the nature of things, and in regard to his own happiness.

As I felt my own nothingness in the presence of such a majestic being, my reply was very humbly expressed, and my answer was, "That I was not wholly insensible of my sinful and ignorant condition; that I knew something about my unfitness for heaven, and could not ask for it, as my right, or as if I were entitled to any thing for what I was, or the use which I had made of what he had been pleased to give me; but I knew that he could cleanse me from my iniquities, and bestow whatever intelligence he pleased upon me, that he could give a mouth and wisdom, and I besought him to grant his favor; give me understanding and prepare me for heaven, instead of punishing me as I so justly deserved."

My answer seemed to displease him, and though he did not threaten to send me to hell yet he somewhat impatiently said, "That my request would not be granted for the reasons, which he had already given, and that I could not understand him, and did not know what was best for myself, nor what was proper for him to grant, or I would not persist in asking for what he had shown to be not for my benefit, and which would produce more trouble on my account, than he had already had with me. That I was too ignorant and too great a fool for him to think about taking to heaven at present, and therefore, I might set my heart at rest on the subject."

When not even thinking of my audaciousness, I replied with the quickness of thought, "Lord the foolish things of the world hast thou chosen to confound

the wise." How I came to use the language, or how I dare use it, believing as I then did, that he was the Ruler of the universe, I know not; but this passage of scripture had scarcely entered my mind, before the words left my mouth, as if they were forced out, instead of being spoken.

In an instant, the adders, which were lying, or crawling about on the ground around me, vanished with the swiftness of lightning; there was not a syllable to be heard from him whose majesty was hid in the cloud, in reply to this terrible rebuke, which it seems as if the Lord himself, must have hurled at the Devil, for daring to usurp his place, and declaring who should, and who should not be admitted into heaven. Being greatly astonished at not hearing any answer from above, after a long time, I ventured to look up, not knowing but that he might kill me for disobeying his orders, when the cloud too, as well as the adders had vanished, and I was apparently left alone, which increased my wonder, and I did not know but that I had again incurred his displeasure.

At that time I neither understood the rebuke, nor knew the reason of his leaving the field, in such a precipitate and unexpected manner; but after I found out who had enshrouded himself in the cloud, there was no trouble about my comprehending both the rebuke, and the cause of his hasty departure. The Prince of hell, who commanded these proud enemies of Jehovah, fully understood, whose hand struck with that scorpion scourge, and sorely must the haughty angel

have writhed, when the Lord as it were said, "Satan, I created the race, whose feeble powers you so greatly scorn, and formed them just as I pleased; and did I not create you too, form your intellect, and bestow those faculties which you possess. From the creatures whom I create and form as I choose, I require obedience, not power and intellect, and my hand shall raise these weak and ignorant beings who obey me, to confound that wisdom, and prostrate that power which I gave to you, and your head shall be bruised by one of that race, which you hold, in such utter contempt."

Satan himself, appeared to feel the full power of this scorching bolt from on high, when he abandoned his place and fled from the field, and it took a long time for this leader of hell, to recover from the shock, so as to be able, once more to lead on the imperial guard. During all this time, I stood wondering why he had left me, and fearing that I had done something to incur his displeasure, though there was then, not the least thought, that he had departed, because that I had repeated the passage of scripture. What to do with myself, greatly perplexed me, as he had gone, without giving any commands about my leaving the place; I thought, if I should leave without his orders, he might send me to hell for disobeying him, and standing there for such a length of time, began to weary and distress me, but I dare not sit down, nor leave the ground until he gave me permission. But, at length I heard his voice, away over the main road,

ordering me to come there, on which I immediately hastened to obey him, being very thankful to be relieved from my painful position; and as he did not appear to be angry, I concluded that he was not offended, and I went with a light heart, hoping that he would now, at least, grant me his favor, if he would not take me to heaven.

When I arrived under the cloud from which, his voice appeared to come, he said, "That as I could not now be taken to heaven, because I was not fit to go there, he had made up his mind to let me remain on the earth, which was the best place for me at present. But, if I would obey his orders, and conduct myself properly, he might after a while, remove me to some better world, and prepare me by degrees for heaven, as I should have to go through a large number of worlds, and spend some time, in all of them, before he could take me there. He said, "That the beings in all other worlds, were greatly superior to the inhabitants of the earth, and they were not permitted to enter heaven, until after they had passed through the progressive stages of preparation, as that was the residence of the highest orders of intelligence, and I must not expect to be taken to heaven immediately on leaving the earth, but I must rest satisfied with what he was willing to bestow, or I could not have his favor." I assured him, "That his favor was more than I had any right to claim, and I was not only willing to be contented with such blessings as he might see fit to give me, but I would also be very

thankful for them, and endeavor to use what he gave a little better than I had done."

My answer this time appeared to be such, as to please him, and my parents being then alive, he said, "That they were very anxious to have me come home, and I must make them a visit in the course of the summer or fall, and render such filial aid and comfort, as it was in my power to give them," which I promised to do. When he again said, "That I might now depart, as he had no more commands for me at present; and that I should have his favor and protection, if I would only remain willing to wait for heaven, until he chose to take me there, and continue to obey his orders."

After all my severe sufferings, I again felt that I could trust in the Lord, and I was greatly rejoiced to believe that I had the promise of his favor and protection on my obedience, which I was determined to render to the fullest extent of my capacities. I thought that notwithstanding he had been angry, on account of my sins, yet, he had dealt much better by me than I deserved, for he did not send me to hell with the devils, as I feared that he would; and as he had now forgiven my trespasses, and promised to protect me, I had nothing to fear. Rejoicing in this belief, and in this agreeable state of mind, I now walked up the road, when my attention was again arrested by the strange actions of what, but a moment before, had appeared to be nothing but clouds; but which now seemed to be living monsters, apparently in the

greatest commotion. The different forms of the fierce looking creatures, appeared to be broken to pieces continually, by some unseen power which was among them, but the parts were as full of life, as when they were whole, and they immediately formed themselves into other beings, who all seemed to be angry and contending with one another. They were flying very swiftly about, and there appeared to be constantly a rush made upon some of the largest, by something, which I could not discover, though it broke them into more than a dozen pieces in less than a moment.

From the appearance of things, I concluded that these infernal spirits must now be quarreling among themselves, which was something that I cared very little about, supposing that as they were not now venting their malice at me, they must of course, either be fighting each other or trying to torment somebody else, as they were wholly incapable of being contented in a state of peace. As these devils took so much delight in war, that they would even contend with the Lord, as well as torment men, I was perfectly willing that they should fight with, and torment one another, just as much as they pleased, or that Satan, if it were he, who was knocking them to pieces, should exercise his power to his hearts content and welcome.

But notwithstanding my indifference as to what punishment they inflicted on themselves, I was somewhat interested in seeing this terrible conflict, which appeared to be raging with such fury among them;

and the amazing power with which the largest and strongest were torn into fragments, astonished me so, that I kept my eyes fixed on their apparent battle. While viewing this scene, there appeared in the air, just under where the devils were fighting, a couple of stately horsemen, on beautiful white horses, dressed in the purest white and wearing crowns of gold, which were all sparkling with jewels. Though the horsemen did not appear to be much larger than the most powerful men, and the horses were not much over the size of some upon earth, yet the splendor of their appearance, the proud and lofty bearing of the riders, and the stern cold manner in which they regarded each other, drew off all my attention from the conflict of the devils. They appeared to be standing facing one another, in a hostile attitude and not more than a mile apart; though I could not discover that they were armed, either with swords or spears, yet their glittering crowns, white flowing dresses, and even the ornaments on the horses were distinctly to be seen.

I was looking at these noble men, who were arrayed in this royal manner, and whose magnificent horses were fit for kings to ride, on their proudest occasions, and wondering whether they too, were as full of enmity as the devils, and as ready to fight one another, when in an instant, they seemed to rush from their places, and fly through the air with the velocity of lightning, appearing as if both riders and horses must be dashed into atoms, when they met in the centre. Though I had scarcely time to think, yet

their starting made me shudder, for it seemed as if they would shiver themselves into a thousand fragments, when they came together, but instead of that, the horses reared, and stood and fought with the fury of tigers. At one instant, one would seize the other by the head, and shake it, as if he were tearing it all to pieces, but at the next, his antagonist would break from his jaws, and bite and shake him as fiercely as he had been shaken. After biting each other with all their might, they would stand off, and strike such fearful blows, that one would stagger, as if he were about to fall, but he would soon recover, and attack the other with such fury as nearly to prostrate him, when they would close in and fall to biting one another again, which they would quickly abandon for the purpose of striking the terrible blows. It did not appear as if either of them could gain any advantage over the other, except for the moment, but both stood their ground in the greatest rage, and continued the furious fight in this horrible manner.

It was awful and painful, to behold these beautiful creatures attack and worry each other, with such dreadful rage, and such bitter malignity; but during all this time, the proud horsemen appeared to take no part in the conflict, and sat apparently as unmoved and unconcerned, as if this fight of the horses, were something altogether beneath their notice. But, at last, it seemed as if these more than kingly riders chose to put an end to what was so trifling in their estimation, and both horses and horsemen instantly appeared

to dissolve into a white substance, which scattered in the air for a moment, something as the fire scatters when a sky-rocket explodes, and the whole scene disappeared.

The conduct of these lofty riders, who treated with such apparent scorn, both the jeweled tiara of monarchs, and those who fought in this battle as horses, made a deep impression upon me at the time; and it has since made a much stronger one, when I have reflected on the haughty pride of the devils, and the scornful hatred which they bear to the most exalted of the human race. Though, I may be laughed at, which is something, however, that I care but very little about, for after I have looked at things for myself, and formed my opinions according to the best of my means, I am not very easily laughed out of them. Therefore, I shall say, that from what I have seen, I must believe it, at least, to be possible for those who ran at each other and fought in the air as horses, as the mighty once ran at each other and fought on the earth, in the tournament field, or the field of battle, to have been once human beings, who rode forth to fight in the tournament, or at the head of their armies to butcher mankind at the instigation of devils.

I also, believe it to be possible for these horsemen to have been once angels around the throne of the Highest, but whose Lucifer-fall has now left them only at the head of the horrible rebellion against him. And that these still powerful beings might have been

forcing the haughtiest of those, who were once mortals to feel what they too had become, by making these kings who had fought like brutes on the earth, now fight in the form of beasts in the air, while they were sitting upon them, and scornfully showing the value of that pride and regal splendor, in which these royal fools once rode their horses and commanded their armies. This scene of battle, in which the horsemen took no part, and for which, they manifested such contempt, looks very much to me, as if the devils enraged at not being able to force me into hell as they wished, were gratifying their infernal malice by using some of the kings, who had fallen into their hands, in this most degrading manner.

From all that I have heard from the devils, it would be in strict accordance with their expressed feelings, and it appears like that scorn and indignity, which these field marshals of hell would like to pour upon one of the race, who had been called his imperial majesty and the fountain of wisdom, but whose imperial folly had led him so to conduct, as to fall from his high estate on earth into that miserable condition, where they could torment him. It looks as if it were just that galling kind of torment, which none but a Devil could inflict, and which these proud devils would take great delight in inflicting upon a haughty mortal, whose will alone governed him when upon earth, and whose word, however unjust, must be law to those who were under his power.

The utter scorn with which these haughty fallen

angels regard the little insignificant creatures, as they call the race of men, and the bitter hatred which they feel for the human family, because the Savior has interposed to give the sinners of this earth a chance to escape from their grasp, arouses all their malignity, and they tread upon, and torment those, who are under their power, with all possible spite and contempt, just as they appeared to treat those, who fought in this battle as horses.

This fierce conflict, the strange and singular conduct of the riders, and above all the remarkable manner in which it had terminated, made such an impression upon me, that I stood for several moments, with my eyes fixed on the place, where the last gleam of that pure white substance had disappeared, not knowing what to think of it then, and wondering what could be the cause of the fight. Some of the devils now said in my hearing, that there was war, even in heaven, on my account; and they were conversing as if they felt that some of the leaders were taking altogether too much pains for so worthless a creature as I was; they said it would be the wisest course for them to give over their further endeavors, as I had already caused them more trouble than I was worth. It is quite possible that the awful rebuke, administered to Satan, when he was, in the cloud, over the field, not only disheartened him for a short time, but that it also made an impression upon some of the leaders, whose influence caused him to say, that I must remain on the earth, when he gave me, the

orders from over the road, and told me that I might depart.

That the Devil himself, then thought of leaving me for a season, is very probable, but if it were so, rage and hatred soon overcame his conclusion, and he determined to renew his assaults, which might have produced a contention with some of the leading devils; for it did appear as if they had quarreled and fought, while disputing about whether it were best to desist for the present, or persevere in their attacks; one party being for desisting from further efforts, and the other so enraged, as to be for persisting in them at all hazards. I cannot help thinking that this was what caused that unusual commotion, and breaking to pieces, among the forms which I had witnessed, before my attention was taken off by the fight of the horses, and which appeared so strange; for with all their malice, I had never seen any thing previous, which looked as if they were fighting among themselves; though, they were so over willing to fight with all other beings in the universe. But if the devils did fight, as appearances seem to indicate, in consequence of their disagreement, the war party must have prevailed, for Satan, who seems to have been at the head of it, shortly after quelling the mutiny among his own legions, made a more desperate attempt to destroy me, than he had ever done.

This sovereign of hell and leader of rebellion, appears to have been so mortified and enraged at the awful rebuke, and what was implied in it, which the

Lord gave him in the presence of all his host, and before his proudest angels, that he was determined to revenge himself by killing me, even though, it should provoke the Almighty to hurl his hottest vengeance upon him, the moment after he had done it. The stand, which this daring monarch of devils now took, appeared more like a personal defiance, than like mere hostility, for it was as much as to say to the Highest, I know that you have the power, but kill him I will in spite of it, and you may dissolve me into that out of which you formed me, or let loose all your wrath, I care not which.

This full grown rebellion, which was now defying Omnipotence itself to protect, what the furious rebel was determined to destroy, made it seemingly necessary for the Lord to prevent him from executing the attempt which he shortly made to destroy me, or allow this haughty Devil to have the malicious gratification of exulting over having accomplished my destruction in spite of his power. For such was now not the rage, but the phrensy of this foul monster, that he appeared to be fully determined to make my death, the point of contest between himself and Jehovah, and no less determined to exert all his powers to accomplish his hellish purpose.

Therefore, the Lord did prevent him, and let the host of fallen angels see, "That his hand was not shortened that it could not redeem, nor his power diminished that he could not deliver." As he said unto Israel, not for thy sake, O Israel, be it known

unto thee, but for my own names' sake will I do these things for thee, lest the enemy should exalt himself, and the adversary should behave strangely, and say our hand is high. Well might Paul, who instead of having a no Devil faith, not only fully believed in the existence of devils, but also, that they had great power, exhort the Ephesians to stand against the wiles of the Devil, and to put on the whole armor of God, that they might be able to stand, for they wrestled not against flesh and blood, but against wicked spirits in high places, against the rulers of the darkness of this world.

What would Paul have done, if some of the Ephesians had told him—why Paul, we believe what you say, but we also have so much faith in a good God, that we cannot believe that he has created a Devil, or if they had said we have an indefinite idea, that there is one sleepy old Devil somewhere, but we do not believe that he has any power, or that he has any thing to do with mankind? Would not Paul have been very likely to have given such believers over to Satan, as he did Hymeneus and Alexander, that they might learn to believe that there were devils, and that they had something to do with them? No wonder that the early christians believed in the power of devils to torment and distress them, for they must have felt that power, and felt the necessity too of the Lord's protection, when the devils made war upon the church, instead of deceiving and blinding men, so

as to make them believe that they do not exist, or that they have no power.

Before I relate the horrible manner in which, Satan undertook to kill me, and which nothing but the interposition of God prevented his doing, let us for a moment see what the bible says of angelic power and magnificence. We can there learn, that there are different orders of these powerful beings, as well as degrees of rank and power, both among good and evil spirits; and they appear to possess the power to deck themselves with splendor and beauty, for they can either put on, or put off, majesty and dignity at pleasure, or as the occasion requires. One of them it is said, "Came down from heaven, having great power, and the earth was lightened with his glory." The majestic grandeur of friendly angels, when their faces shone like lightning, or blazed like the sun, has made mortals quake and endeavor to hide themselves, or fall to the ground in the greatest terror.

Those angels, of whom the bible gives us some account, did not appear to have any difficulty in making themselves heard by mortals; for we read that one of them, clothed with a cloud, "Cried with a loud voice, as when a lion roareth, and when he had cried, seven thunders uttered their voices." Some of these spirits are called strong and mighty angels, and mighty indeed they must be, when a single angel could slay one hundred and eighty five thousand men, during only a part of a night, in the Assyrian camp. They appear to possess some power over the elements, for

flames burst forth in their presence, chains fall off from prisoners when they smite them, and heavy iron gates fly open before these spirits, of their own accord. These angels can dart with more than the swiftness of light through space, and transport themselves from heaven to earth, while mortals are making one single petition to the throne of mercy; and their other powers appear to be in accordance with this wonderful rapidity of motion. Though the bible does not attempt to describe the capacities of these celestial beings, yet it gives us a little knowledge of that power, which these mighty angels possess, and some idea of the effect, which their appearance produces upon the human race.

As the scriptures give us some idea of the power of spirits, so they also inform us, that God spared not the angels that sinned, but cast them out of heaven down to the earth.

If we allow ourselves to reason at all on this subject, we cannot suppose that the lowest orders, or the weakest angels would be very likely to commence the rebellion in heaven. Therefore, we must believe that Satan and some of his proud compeers, were at least as powerful as any of the angelic host, and that God created them as mighty, and bestowed capacities upon them which were fully equal, if not superior to those, which he gave the angels, of whom, the bible gives us some little account. That those angels, who rebelled, cannot now soar through creation, nor exercise their mighty powers as extensively as formerly,

does not admit of a question because God has cast them down to the earth, and confined the use of their powers to this little planet. That the Lord often prevents them from using their power, as they would like to use it in this world; is also certain, but that he has as yet taken away what he bestowed, the bible does not give us any authority to believe, but on the contrary it informs us, that Satan has had the audacity and the ability to contend with some of the mightiest angels, since he has been confined to the earth. The Savior said, that he beheld Satan as lightning fall from heaven, and whether we understand the expression as relating to his being cast down, when he rebelled, or in what manner we please it does not imply that he, who knew the Devil, considered him by any means, as belonging to the lowest order of beings, so far as power and intellect were concerned. That these fallen angels feel themselves to be shut up in prison, on account of being confined within the atmosphere of the earth, and are filled with rage because of it, there can be no reasonable doubt; for it certainly must be a much greater punishment for them, with all their powers, to be so imprisoned, than it possibly could be for the proudest monarch, that ever existed, to be shut up for life in the most horrible dungeon that there is upon earth.

Perhaps, it is not possible for the human mind to draw a comparison, which will convey the least idea of the amazing difference, between the powers of devils, and the powers of human beings; but there cannot be

the least exaggeration in saying, that the capacities of the smallest animalcule, are many thousand times greater, in comparison with those of men, than the capacities of men are in comparison with those of these terrible fallen angels. The power of motion, which a man possesses, will not enable him to move his body but a few yards, while the animalcule is moving around the drop of water in which it exists; but the power of the devils, if not restrained, would enable them to wing their way beyond the sun, before he could cross the street, and their other powers appear to be as much superior to his, as their astonishing power of darting through the regions of space.

The wonderful superiority of these haughty rulers of darkness, is of itself, calculated to make them look with contempt upon the race of men, for great abilities unaccompanied with the fear of God, produce the same effect upon all beings. Proud and talented men scorn those, whose capacities are greatly inferior to theirs, and when such persons receive the applause of the public, or offices from those in authority, they even hate them, notwithstanding they may have received no injury from them, and the greater the honors bestowed, the more they hate and despise them. Therefore, it is not at all surprising, that these wicked angels should so greatly hate and despise mankind, when they see the Lord bestowing his favors upon human beings, while he is punishing them for their crimes. But oh, what a wonder it is, to see the human insects proudly reject the mercy, which is held out to

them, and throw themselves into the hands of these cruel and hateful devils. To see them make no efforts to escape from becoming the miserable captives of these horrible tyrants, who are shut up in prison themselves, chafing and raging like wild beasts chained in a forest, because they cannot pass over the narrow limits, which the Almighty has fixed, nor break the chains with which he has bound them, and who have no mercy on those, who become their prey, but mangle and torture them all that lies in their power.

The haughty monarch of hell now intended that I should feel the full force of his power, which I do not believe that a mortal can feel and live under for a single moment, unless the power of God should prevent his being destroyed by it. I had turned away after seeing the fight of the horses, and walked down that street for nearly a mile, where I had climb the tree, when again I heard that well known voice, calling to me from a great height in the air, apparently over a field. I immediately stopped and listened with the utmost attention, supposing that the Savior had some more commands to give me, by which, I must govern my conduct while remaining upon earth. After standing for a moment, in breathless expectation, he did appear to be speaking, but I could not hear what he said, and instantly informed him that I did not understand; when, instead of attempting to repeat his commands as before, he ordered me to come over into the field, and said, that he

would come down and make me understand him. This I heard plainly, and felt rejoiced, at being once more able, to show my ready obedience to his commands, when after proceeding as fast as possible for half way or more through the field, he ordered me to stand, which I did in a moment, and awaited his further pleasure.

But I had scarcely recovered my breath, which my haste had nearly exhausted, before there was a loud sound in the air, as if he were apparently descending with the greatest velocity, while directing my eyes to the heavens, I caught a faint glimpse of what appeared like a face of incomparable grandeur and majesty, which shone with meteoric splendor, as the pinions of the being to whom it belonged, appeared to be making the upper regions resound with their strokes, and bringing him down with the swiftness of lightning. In an instant, without my beholding any thing more than the mere glimpse of his coming, the air was shaken by the whirl of his wings, and his meteor-like visage, which alone appeared, stood within a few yards of me, blazing with overpowering brightness; while a pair of large glowing eyes, flashing fire out of the living light, were bent on me in the fiercest wrath, and the indignation expressed in his countenance, was so terrible, that I covered my eyes with both hands to shut out the awful and fearful sight. Before, I had time to think about what could now be the cause of the Savior's dreadful anger, or utter a single word, the startling and horrible expression of,

"God damn you, I will kill you, and put you in hell in a moment," came from him like the roar of a lion, and burst on my ears as if it were the final doom of, "Depart ye cursed into everlasting fire, prepared for the Devil and his angels."

His awful countenance, which had made me cover my eyes, and his now still more awful threat, almost crushed me into the earth, and all that I could say was, "Lord don't, don't, Lord don't," which I repeated in the most dreadful agony, over and over, as the thoughts rushed into my mind, that he had so far protected me against the rage and power of the devils, but now he had determined to cast me off, and all was lost; for against his power there was none, who could protect, and I must be damned. The shock was so terrible, that for the moment, my faculties seemed to be leaving me, my senses were reeling under the blow, and I was shaking with horror, and struggling to recover my powers of mind, so as to be able to plead for mercy with my last breath, when a small man, who was dressed in dark gray clothing, came and seized hold of my right arm, which he drew within his, and without speaking a word, he turned me around, and started with me, at a rapid pace, for the road.

The being who stood in the air instantly commanded me to leave him, and come back to my place in a moment, and so fully was I impressed with the belief that he must be obeyed, or there could be no hope of escape, that I told him who was leading me off, that

my situation demanded my return to the place immediately, and therefore, he must let go of my arm; but he paid no attention to my request, and forced me along, without saying why he took me away, or where he was going to take me. As I saw, that my earnest demand produced no effect, I began to entreat and assured him, that he did not know what he was doing to injure me, for more than my life depended on my returning, and if he did not release my arm, we should both be killed in a very few moments; but he neither replied, nor regarded what I said, in the least, and appeared to have no fear of death from the being, of whom, I was so much afraid.

The Savior, as I then supposed the Devil to be, now sternly ordered me to break from him at once, and return, which I instantly attempted to do, and struggled with all the power that I possessed to break from his grasp; but I might as well have undertaken to break away from the grasp of a lion, for he held my arm, as if it were held in a vice, and with the utmost exertion of all my strength, I could neither release myself, nor prevent his taking me along, at the same rapid pace with which he had started. As I felt that my only hope of escaping the Savior's wrath, depended on my obedience, I made the most desperate efforts to obey, striving to wrench my arm from his powerful grasp, holding back, or bracing myself against him with all my might, so that he had to do much more than he would, if he had taken me up and carried me. But, when I found that all my endeavors produced

not the least effect, I told him who had ordered me to return, that I could not break his hold, and that I was forced to go with the man, not only against my will but in spite of every thing which I could do to prevent it. He replied, that I could release myself if I chose to do it, and though I had exerted all my powers, and felt that my strength was beginning to fail in consequence of my exertions, yet so extremely anxious was I, to let him see my desire to obey, that I continued to struggle until I was so completely exhausted, as to be obliged to desist.

This small man, whose conduct then appeared to be not only strange, but even cruel, seemed to be wholly intent on leading me, as quickly as possible up to the top of the hill, which he did in a very short time, notwithstanding all that I could do to prevent him. There was nothing remarkable about him, excepting his refusing to speak, and his great strength; his countenance was rather dark, and his face though not disagreeable, was somewhat plain, while his dress was much plainer than the one, which I wore at the time. I saw nothing of him until he took hold of my arm, and turned me around, and I do not recollect that he either spoke to me then, or during the walk to the top of the hill, nor do I remember of his making any reply to what I said to him while on the road, but he maintained his immovable gravity without changing his countenance, or uttering a word.

Though there was not any thing in his appearance to strike me with awe, yet his inflexible gravity, and

his uncommon strength, greatly surprised me, for he did not seem to regard my struggles, as much as I should have done an infant, nor did he appear to be in the least disturbed by all my attempts to get away from him; so far as I could discover, they neither excited his anger, nor impeded his progress, and he paid no attention to them whatever, not even asking me to desist, nor seeming to care whether I was disposed to go with him or not. After I found that he would neither speak to me, nor answer, I left off speaking to him, but I continued my struggles, until my strength was all gone, so that I was wholly unable to persist in them, when he soon led me to the house of a gentleman, whose name I do not remember, and either opened the door, or let me open it, and though I cannot say which, yet I think that he must have done it, for my powers were so fully prostrated, that I was scarcely able to stand on my feet. This powerful being whose strength was so much superior to mine, and whose conduct appeared so inexplicable, had no sooner seen me enter the door, than he instantly departed, in the same manner that he came, for I have no recollection of his saying a word either to me, or to those in the house, and I saw him no more, nor did I ever learn who it was, that had done me this great service, which undoubtedly saved my life.

All that I recollect, after entering the house, was their immediately bringing some bed-clothes and preparing a bed for me on the floor. The dreadful scene

through which I had passed, and my desperate struggles to break from my preserver, had so crushed both body and mind, that for some time, I was wholly unable, either to help myself, or to remember what had transpired, for I have no recollection of desiring to return to the field, which I most certainly should have done, if I had been obliged to crawl on my hands and knees, had I only remembered what had there taken place. Thank God, that I did not remember it then, for another scene of the kind must have destroyed me, and that one certainly would, if the Lord had not seen fit to interpose as he did, to prevent the Devil from killing me. Who, or what it was, that took me away from the Devil, I will not attempt to say as I cannot even form an opinion for myself, but this I will say, I believe that the hand of the Lord was in it, and whoever it was, that hurried me along in that wonderful manner, he appeared to act, as if he knew, that I must be entirely prostrated, or I should return to the field, as soon as he left me.

All that I can say is, that I have described the scene as it appeared to me at the time; if it were some gentleman residing in the vicinity, who took me away from the field, and to whom under the Lord, I am perhaps, indebted for more than my life, I should very much like to see him, and sincerely return my thanks for the great benefit, which his assistance was to me.

In what manner I passed the night, I am unable to say, as I have no recollection of seeing or hearing any thing, during that time, except once, when I heard

some voices, but I do not remember what was said, as there was no attempt made to molest me. The next that I remember, on waking in the morning, was finding myself in bed, in one of the rooms, on the second story, when I saw what appeared like an adder's head on the floor, which was attempting to jump at me, but it seemed to be fastened by a chain, which was only a few inches in length, and it could only spring to the extent of the chain, which it kept doing for some time. My sleep seems to have greatly refreshed me, and in a measure restored my strength of body, but my mind does not appear to have recovered from the terrible shock which had been given to it, for I had not the least recollection of Satan's attempts to destroy me, nor of the manner in which I had been delivered from him. I therefore lay very quietly, without thinking much about any thing, sometimes casting a look at the adder's head to witness its vain and angry leaps, and at others concluding that it was nearly time to arise.

I did not even know where I was, but I felt very much at ease, and for what I knew, as well as usual, when suddenly my mind was strongly impressed with a belief, that the world and all things connected with it, were coming to an end in a very few moments; and I thought that the Savior and his angels would shortly appear to destroy the earth, and usher in the glorious Millennial morn, which it was my duty to pray for, in the loudest possible manner, until they arrived. As I had no recollection of the terrible scene

in the field, for I did not even remember that he had appeared to me, and therefore had no fear that the Savior would be my enemy, when he did come, I, in accordance with these impressions, immediately commenced praying for his arrival, in a tone of voice, which those who know me, will be very likely to think, could have been heard at some distance, as my voice is none of the weakest.

The object of the devils in inducing me to make so much noise about the Millenium, something like the great out cry, which they have induced so many others to make, respecting it, who have had about as much reason for their uproar, as I had for mine, was to make the gentleman turn me out of the house. And they effected their purpose, not by telling me to pray, because the infamous devils knew that I would not, if they should tell me to do it, but they took a much wiser course, and made an impression that it was my duty to pray, which accomplished what they desired. This was one way to attain their object, and it is some proof, that devils are not very stupid, and can even accomplish their purposes with mankind by making them believe that they are doing their duty. The gentleman soon came up with some medicine, which he requested me to take, but the devils now made me believe, that he was either one of them, or at least under their influence; and that, if I took what he offered, it would burn me up in a moment. Therefore, I pertinaciously refused to take it, when he saw, that I could not be persuaded, he determined to pour

it down my throat, but it was not in his power to hold me, for I broke from his grasp, in an instant, spilt his medicine over the carpet, and nearly threw him down in my struggle to prevent him from effecting his kind purpose.

My ungracious reception of his endeavors to benefit me, made him retire from the room, but I was so fully possessed with the Devil's Millennial fever, that there was no such thing, as my keeping silent, any more than there has been for others, who were possessed with it, and I continued to roar, until he returned and declared that I should leave the house, immediately, which I did, without making the least objection, knowing perfectly well the cause of his ordering me out. But I felt not the slightest disposition to blame him, either because he turned me out of the house, or because he paid no attention to what I said to him, respecting the near approach of the Millennium, for supposing that those who had houses, would soon be as those who had not, I went into the street, threw myself on the ground, and continued to cry aloud for the time to arrive.

During all the time, that I lay on the ground, the devils were flying about in the air, and every few moments, some of them would say, "The Savior will come, there he comes;" while others were saying, "No, it is not he, it is one of the angels, but he will be here shortly;" which they kept repeating every few moments, and they did not seem to pay any attention to me, but they appeared to be themselves, in

a state of alarm on account of his coming. After lying, for a long time, in this manner, expecting every moment to see the heavens alive with the angels, and the Savior at the head of them, for the purpose of destroying the earth and beginning the Millenium, my mind must have been slowly recovering its powers, for I began to be somewhat in doubt about his appearing immediately. The more I thought about it, the less faith I had, and therefore, I arose and went down the street, not wholly however, giving up looking for him, nor entirely ceasing to pray for his arrival, when the devils again went to work in the clouds to keep up the impression, and prevent me from reflecting.

It was not long before there appeared two beings in the region of the clouds, wearing the human form, but far exceeding in magnitude the largest of those monsters which had floated around in the heavens; the first one that I saw, and he, who the devils said, was the Savior was so infolded in his cloudy mantle, that only a part of him could be seen, which was from the thighs to a little below the knees, but even this small portion was apparently much longer than the whole of the other forms, and so brilliantly white, that the flesh shone like polished ivory, as it broke through the clouds. The other being, that appeared in a few moments after the first had disappeared, and whose flesh looked something like the color of a marble statue, was well calculated strongly to impress the mind, with the living reality of him, whom the prophets

describe as sitting on the circle of the earth, and making the clouds his chariot, for such were his astonishing dimensions, that he did indeed seem to sit on the cloud, which appeared to be less, than he who rode upon it. Though there was nothing to be seen like splendor about him, yet there was enough, to fill the mind with awe; for his countenance was awfully severe, and his sternly majestic look appeared as if it came from one who knew, that he had the command of the universe. This striking appearance of embodied power and majesty, had filled me with the greatest astonishment, when some passages of scripture came into my mind, respecting the impossibility of seeing the Lord; but they made no impression upon me, nor did I even think, that their import militated against that awe, with which, I was regarding this being; for I had seen so many strange and wonderful things, for which, I was wholly unable to account, that I had ceased being surprised because that I saw them, and it required something very remarkable, so to excite my wonder, as to attract my attention.

From some cause, it appears that I did not yet recollect any thing about the appearance of him, who had claimed to be the Savior; either my mind had not sufficiently recovered, to remember how I had been treated by him, or I was prevented from recollecting it, until my faculties were more fully restored. The appearance of these two beings, however, did not satisfy the expectations which I had formed in the morning, for the Savior did not appear to introduce

the Millenium, as I had been led to suppose that he would, and the hope of his coming for that purpose, had nearly left me; so that I began to be again in trouble about myself, because there was no deliverance from the torment of the devils who again commenced their cursing, and were declaring that after all, God would send me to hell.

Therefore, instead of praying for the arrival of the Devil's Millenium, I began to pray for myself, which latter course I now think was much wiser than that of the former, and one which I would sincerely recommend to all those, who may hereafter be troubled with Satan's Millenial fever. This attempting to fix upon a definite period, for this great work, when the Lord has not told us the time, in which he intends to perform it, in my opinion, had much better be let alone, and christians should content themselves with doing the will of the Lord, as revealed, without virtually requesting him to begin the Millenium, so as not to disappoint them in their calculations. I continued my petitions for some time, requesting to be set at liberty from these envious and most persevering tormentors; at length, I went under a shed and kneeling again, earnestly preferred my request, when I became very much exhilarated and strengthened, for it appeared as if I were, or should shortly be entirely delivered from my inveterate persecutors. While I was rejoicing and thanking the Lord, for the hope of deliverance from them, the devils were raging as fiercely as ever, and had neither lost the ability to

curse me, nor the disposition to blaspheme him, for they used that power without stinting themselves in their imprecations, and as if they had no fear of exhausting it on this occasion, which seemed to call forth their utmost spite and fury. The powerful manner in which my feelings were wrought upon, lasted only a few moments, but it greatly invigorated me both in body and mind, and I kept entreating to have the joy and strength, which I had felt, restored to me, though I did not again feel as I had done, and after a while I left the shed.

But after leaving the place, I began to recollect something about him who had appeared as the Savior, and it was not long before I remembered the music, and his first appearance, when I was to be killed and taken to heaven, and about his concluding at last, that I must remain on the earth on leaving me after giving his instructions from over the road; but I do not appear to have yet remembered any thing of the scene in the field, where he came down, when I was taken away from him. Therefore, I thought that I still had the Savior's favor, and had not the least idea that he was angry with me, when I again heard his voice in the air over my head, and immediately stopped to listen, but I could not make out very clearly what he said, though I gathered from it, that he was going to kill me. When I instantly entreated him to restore the feelings which I had under the shed, and then, do whatever he pleased with me, not thinking that he had any idea of sending me to hell, but supposing that if

I could not go to heaven, he would remove me to some other world, as he had promised, so that I should at least be going through those preparatory stages, of which he had told me.

After some time, he replied, that he could not restore the feelings, and said that I ought to have kept what he gave me; but as he did not appear to be angry, because that I had not, I kept pleading with him to let me have them again; he did not however say whether he would or not, but after a few moments he ordered me to go to the upper end of the field, and stand there, without saying for what purpose. When without asking what he intended to do with me, or making any inquiry about the necessity of my going up there to be killed, I promptly started to obey his orders, but not hearing from him while on the way, and not being molested by the devils, I kept gaining strength of mind, because I was not troubled about being killed, if I could only have his favor, for I felt satisfied that he would take care of me, much better than I could provide for myself, in whatever world he might choose to place me.

I soon arrived at the place, to which he had ordered me to go, and stood waiting for his further commands, but he either did not speak to me, or I was not permitted to hear him, when after standing for some time, I saw two companies, which looked like human beings, within a few hundred yards of where I stood; they were apparently standing on a couple of clouds, which appeared as smooth as a marble platform, and

but a little distance apart. Though there did not appear to be more than a hundred in either company yet they made a very imposing appearance, for they were tall and well formed with very little difference in their height, none of them appearing to be over thirty years of age, and their countenances, though grave, were very fine, and blooming with all the freshness of youth and health. They were either standing very much at their ease, or in small groups, conversing in a low voice about something which I could not understand, and it appeared as if they were either attending upon some superior being, or waiting for the time to arrive, in which, they had been ordered to perform some duty.

I do not recollect of seeing any covering on their heads, except their luxuriant and beautiful hair, which was dark, and it hung over their shoulders in such profusion, that it reached nearly half way down their backs, but otherwise they were richly and splendidly dressed, with great neatness, and much taste. Both companies wore long flowing robes over their other apparel, and the persons of the one, were white, and dressed in white, while those of the other were dark, and dressed in dark habiliments, which appeared to be even richer and more magnificent than the white dresses. The parties seemed to be on very good terms with each other, as well as perfectly satisfied with their different colors and dresses, so that neither of them appeared to envy the other, nor desire what they possessed, but both were apparently well contented

with what their Lord and Master had bestowed upon them. I was very much interested and delighted in looking at these beautiful spirits, and contemplating their situation, concluding that they were very well provided for, and certainly must be very happy. But as their forms were like those of human beings, I did not know whether they were some of the dark Asiatics, and some of the white race, that had formerly died, and were now attending upon the Savior, or whether they were the inhabitants of some other world, to which I might possibly be taken before I went to heaven, because he had told me that I must pass through a large number of worlds, before he could think of taking me there.

But wherever they came from, or whoever they were, I could see that their situation appeared to be much better than I ought to expect the Savior to give me, and quite as good as I could desire; when not hearing from him, I ventured to ask them, if they were authorized to take me into their company, but I did not hear any reply, nor a word from any one else for several minutes. At length, I heard some being in the air say, "That the persons in the white company, were the servants of the Lord, and those, in the dark one, were the servants of the Devil;" this strange intelligence made me start with surprise, at first, but the conclusion was so obvious, that if, either party belonged to the Lord, the other could not belong to the Devil, that what he said made but a very little impression. It however, set me to thinking, and I was

wondering why I had not heard from the Savior since my arrival, and rather feeling, that there were some things, which I could not understand, when in an instant, there sprang up a very high wall, which looked like a battlement, that was covered on the top with a most beautiful green sward, just far enough off, to give me a full view of it; while I was looking at this strange sight for a moment, both companies, clouds and all disappeared.

After their strange departure, without making known their business, I began to think that there was something wrong about these companies; the apparent good understanding between them, was sufficient evidence, that they both belonged to one master, and that I had been told what was false. The more I thought of it, the more satisfied I became, that it might be quite possible, notwithstanding their splendid dresses and happy appearance, that the spirits, in both of these parties, were the servants of the Devil.

My faculties of body and mind, which Satan's blazing visage and horrible threat had so nearly destroyed, were now about restored to their former strength, and with them my recollection returned; so that memory and reflection soon made me remember what had passed, during his awful attack in the field; but the moment that I began to recollect it, the wall and its beautiful green sward vanished as instantly, as the companies had left the air. It was not long before I began to think about the conduct of him, who

appeared as the Savior, which so strangely accorded with his who appeared as the Devil, when I could not help seeing, that there was a most wonderful unity of feeling and purpose existing in the two principals, as well as a good understanding between the two companies, one of which, I had been told belonged to the Lord, and the other to Satan. Though I had not allowed myself to question either the actions of the Savior, or his right to do what he pleased with me at the time, yet I now thought that it was not possible for the Ruler of heaven to act in that manner.

So far, as I could discover, there was no reason for the change of purpose, and the unmerciful rage of the Savior after his first appearance, for I had endeavored to do all that lay in my power to obey him, when he had given his orders. That he should be as heartily willing to send me to hell, as Satan was that I should be damned, when he had said that I must remain on the earth, and should have his favor if I would obey him, seemed so cruel and monstrous, that it looked more like the injustice of the Devil, than it did like the justice of the Savior, as soon as I dare let my reason examine his conduct. The more I reflected and thought over his strange and vacillating course, at one moment, promising his protection, and in the next, boiling with anger; now saying that I must obey him on the earth, and then threatening to put me in hell, neither seeming to recollect what he said, nor knowing what he intended to do with me, the more certain I felt of having been greatly mis-

taken, in believing that he was the Savior, whose cruelty had distressed me a thousand times more, than that of all those, whom I knew to be devils.

My mind soon became so nearly satisfied, that Satan had assumed an authority, and taken a name which did not belong to him, that I left the field and started for the village without waiting for any further orders, being determined to know from whom the commands came, before I obeyed any more of them. The long night of blackness, which had hung over me, was now giving place to the morning, and the infernal mist was dispersing from before my vision; but when I was fully convinced, that he, who had made the clouds his chariot, and whose face shone like the fountain of light, was in reality nothing more than the prince of darkness, notwithstanding the glory of his first appearance, and the awful terror of the last, the discovery came like the beams of the sun, when they break the gloom of the thickest fog, which has long confounded the bewildered mariner, giving him the blessed privilege of once more guiding his barque in the light of day.

But I had scarcely come to the gratifying conclusion, when the horrible yell of those fallen angels, made the air around me tremble, with the shout of "Damn him, he has found out; kill him, damn him kill him;" and I fully believe that they exerted all their power to kill me, with full as much determination, as Satan had done.

It was, indeed, true, that I had found out what was,

perhaps, of more benefit to me at the time, than any other blessing, which could have been bestowed on earth; for the Lord in mercy had let me know, that he was not quite so willing to send me to hell, as the Devil had made me believe that he was, and my heart bounded with joy on finding it out.

I had often heard them rage, when it seemed as if their fury could not be increased, but I had never heard such loud and frenzied yells, from so many of them at any one time before. But my strength was in proportion to the storm, which broke over my head, and the fiercer it beat, the stronger I felt, for I looked upon their vehement indignation, because the Lord had overthrown their device, as a certain evidence that he would protect me, and I do not believe, that if Satan had come down as he did in the field, with his loudest roar, that I should have quailed before his awful frown, or feared his terrible voice. Some of my readers, in the course of their lives, may have been on the battle field, when sorely pressed by their foes, but all can imagine the courage and strength, which would instantly fill the men, who had long withstood the enemy's charge, weak and fainting with their exertions, their weapons almost ready to drop from their hands, if they should hear the shout, and see a large body of their own cavalry, dashing on to aid them in the desperate struggle. So feels the man, who has long been pressed by these powerful devils, when he believes, that Jehovah has come to the rescue.

And when they swore, that the Lord would neither own, nor have mercy upon me, I told them that he had brought their impious deception to naught, and would deliver me out of their hands, in spite of all their infernal malice, and their infamous devices. As soon as they had somewhat relieved themselves of their hot anger, by their horrible curses, and the air had become still enough, so that a voice could be heard out of the clamor, I again heard the Devil calling to me from a cloud over some woods, and once more issuing his orders for me to come there. But as I now felt more like fighting him, than like obeying, I looked up at the cloud, without any of that reverence, with which, I had regarded his voice, and quickly informed his Satanic Majesty that his commands had lost all their potency; for I had discovered that he was not that monarch, whom I had taken him to be, and it was necessary for him to try some other imposition. My answer appeared to convince the Devil, that his stolen robe, and assumed regality, had lost the power of producing obedience, so far as I was concerned, for he neither attempted to make a reply, nor to issue any more orders in his imperial character.

As I was now fully satisfied, that the whole of what I had seen, was the work of Satan and his angels, having seen enough of the devils, to know that they could clothe themselves in whatever forms they chose to appear, whether in those of grandeur and majesty, or in those which were so frightful as to

chill the blood with terror and horror, and there being no particular orders for me to roam the fields, from him, whom I felt disposed to obey, I determined to return to, and remain in the village. My sufferings, in the fields, had been so severe, that I was no longer interested with the beautiful sights, which the devils might bring before me, nor could my attention long be arrested, by the horrible things which appeared, after I had ceased to fear them; and I now went to the house of a gentleman by the name of Gilbert, with whom, I resided, until they gave over their visible efforts to annoy me. Their infernal spite was so greatly increased, because the Lord had frustrated all their devices, that they continued to harass me all that lay in their power, by continually cursing me, trying to prevent my sleeping, appearing to me in the form of adders, and other fearful objects for a long time after I went to his house, but as I knew what the forms were, as soon as I saw them, all the effect which they produced, was sometimes to give me a momentary alarm.

One morning before I arose, an adder's head appeared on the front side of the coverlet, within reach of my arm, shooting out his forked tongue, while his glistening eyes were very spitefully looking me full in the face; I looked at his snakeship for a moment, well knowing to whom I was indebted for this agreeable and unceremonious bed-fellow. But as I was not at all afraid of him, I frowningly returned his venomous looks, in as stern a manner as possible; the snake

Devil however continued to stand his ground, not appearing to care any more for my frowns, than I did for his spite, while he manifested a strong disposition to quarrel with me, whether I was willing to fight or not.

As I felt heartily provoked at the malicious endeavors of these hateful devils to worry me, even after they knew, that I had ceased to fear them, and when all that they could do, was to startle me for an instant with some of their horrible forms, I determined to gratify this quarrelsome Devil, and see if a blow would not make the intruder leave my bed. Therefore, I withdrew my arm slowly from under the coverlet, and struck with all my strength at his head, but just before my blow reached it, he vanished with a noise, something like the explosion of a percussion cap, puffing out a dark mist as he left, through which my hand passed, which also instantly disappeared, and there was nothing more to be seen of him.

There were no further attempts to trouble me with adders, as my reception of this, seems to have made the devils conclude that the effect produced, was not worth the time which it took to make their snaky appearance; but night after night, there were black monsters curling and moving about, over my bed, sometimes appearing as if they were coming down on me at once, and then slowly rising and passing around the room, they would return, and again curl about over my head.

During the day time, these devils, for the purpose

of giving me all possible vexation, would remain still, sometimes for an hour, to let me begin to think about something else, when they would suddenly yell out, or appear in some frightful form, so that for the moment I could not help being startled. At one of these times, I was sitting in my room, and not having heard from them for an hour or more, my mind was engaged on some other subject, when there appeared to be a large number of beings just under the window, all screeching in the most horrible manner, and notwithstanding I knew that it was the work of the devils, it made me shudder in spite of myself. They continued these attempts day and night to annoy me, for a long time after I began to do business, but though they were vexatious to me, yet they have nothing connected with them, which would be very interesting to others, after what has been already described.

What little disturbance the devils were now able to give me, was comparatively nothing to what I had suffered, for it was so evident that the Lord had prevented their killing me, as to remove all fear of their power to cause my death, and they could neither make me fear that he would send me to hell, nor let them destroy me, after he had so mercifully defeated all their well concerted and desperate machinations to procure my destruction.

Their fierce charges, which had been so terrible, had now become feeble, for the powerful weapons, with which they had borne me down, the Lord had wrenched out of their hands; at which I so greatly

rejoiced, as to care very little for the pointless darts, with which they were showing their hatred for me, and trying to maintain their broken battle with him. From these weak shafts, and their now impotent malice, I do not remember of even asking to be delivered, because, I felt so thankful for what the Lord had done, and so well satisfied with it, that I thought if he would only continue to bless me, the devils might curse and persevere in their spiteful attempts to worry me, until they were tired of them.

Therefore I shall close this account of their second attack, by saying, that though I might relate what they did after this to keep me awake at night, and to vex me by day, yet it would not be greatly dissimilar to the last two scenes, except as the forms and efforts varied somewhat, until they finally abandoned their open hostility, and I heard no more from them during the next seven years.

The attempts which the devils then made to destroy me, the different forms in which they appeared, the language which they used, and what I said to them, when they disclosed the cause of their strange and horrible conduct, I shall relate and describe in my account of their third attack.

I would now ask those who have read the account of these two attacks of the devils with any attention, if they can persuade themselves to believe that what I have related, was nothing more than merely the workings of my own imagination? Can they believe it to be possible? Can they believe that my imagi-

nation created these monsters, made use of their horrible language, and tormented me in this dreadful manner, unless they are as fully possessed with the no Devil faith, as I was when I arrived at Goldesburgh ?

I have as fully and as solemnly declared, as it is possible for me to do, that I was not writing for the purpose of exciting the wonder of some, and the laughter of others, but that I did suffer, from the rage of the devils, in the terrible manner which I have described, and I again declare to those who hold on to their no Devil faith, that the devils will change it for them, the moment they leave this world, if it be not changed before.

The most prolific imaginations will not enable those who possess them, to compose a work wholly fictitious, without any basis ; nor can they delineate a character, which bears no resemblance to that of some one which they have seen, or of which they have either read or heard. They can greatly enlarge the story, or paint the character as they choose, when there is something with which the mind can commence, but pure invention is wholly out of the power of man, whose fancy is as incapable of inventing that, of which he has not some previous conception, as his hand would be of creating it, if it were possible for his mind to form the image so as to describe it.

Who does not know, that knows any thing about it, that it is not a very easy task, for the most talented writer, to take a few slight and trifling incidents, and make such additions to them, as to give an air of prob-

ability to a fiction, or to portray a very remarkable character, from some faint traits, so as to make the dress which he gives it, appear to be natural?

It is wholly unnecessary for me to say, that I possess no such talents, and no such powers of imagination, as it is even difficult for me to describe what is as fully impressed on my mind, as it could be, if the scenes which I then saw, were now present before my vision, and the language which I then heard from these furious devils, was now filling the air around me with their horrible curses and threats.

Shall I be then told, that those appearances, and their curses and threats, were all the work of a bewildered imagination, which can make any of its fancies appear to be a reality? Shall I be told, that some persons have fancied that their bodies were moulded into the form of a tea-pot, and firmly believed that they were neither more nor less than tea-pots, and that others, believing themselves to be made out of glass, were afraid to arise from their seats, for fear that they should be broken to pieces? Will it be said, that our insane hospitals are frequently tenanted with men who imagine themselves to be earthly monarchs, as well as with those who believe that they have the command of the universe? Shall I be told that these things, and a thousand others, which men believe and say, while in a state of mind which is called insanity, cannot be any thing else but the work of their own bewildered imaginations?

But is it quite certain that all these things, which

men are supposed to imagine, do really spring from their own minds? Are those, who are so ready to assert that this must be the case, fully assured that they are not mistaken? May not these powerful devils originate these wild conceits, and make what these insane men so firmly believe, appear to them as a reality? Is it wholly impossible for these wicked spirits to have any hand in making the man, whom we call a maniac, believe himself to be a teapot, to have a glass body, or to be a ruler of kingdoms? That devils could once make things appear to the senses of mortals, as they were not in reality, can hardly be disputed by those who believe the scriptures.

Though men often believe what there is little or no reason for their believing, yet the wisest will believe things so firmly on the evidence of their senses, as not to be reasoned out of their belief, however incredible the things believed may appear to others, or even to themselves; because the evidence of the senses is more powerful than reason. Men of the strongest intellects, when reasoned with for believing things which appear to be wholly impossible, answer, by saying, we believe, because that we saw or we heard, and therefore, we are not able to disbelieve them. What a man sees and hears, he can neither make himself believe, nor be made to believe, that he did not see and hear—Reason, either his own, or that of others, has not the power to contend against the evidence which his senses produce, and the man

is forced to believe in spite of all the influence which reason can exert.

Do not those who are called insane, always appear to act, as if the evidence of their senses had silenced the reasoning power, and made them believe things which others can see no reason for their believing? May not the senses of those, who are supposed to imagine themselves to be teapots, or monarchs, be so powerfully operated upon by the devils, as to make it impossible for them to believe that they are not in reality, what the evidence of their senses tells them that they are, and what they believe that they are, on the evidence with which their senses overpower their reason?

Who, that has ever seen the maniac with his clothing torn to shreds, swinging his straw for a sceptre, and issuing his stern commands, can say, that he does not appear to himself to be clothed in regal robes, surrounded with royal splendor, and indeed, that monarch, which he then so stoutly declares that he is? That the awful power with which Satan and his angels can operate upon the senses of mortals, when they choose to exercise it, and are not prevented, would make the soundest minded men appear to themselves, to wear glittering crowns, and to be arrayed in more splendid robes, than those which appeared to be worn by the riders, during that fight between the horses, in much less time than any maniac could begin to imagine them, I have no more doubt, than I have about my seeing the horses fight.

When the devils choose to make human beings believe themselves to be monarchs, they have power to make a cell appear to them more gorgeous than a palace, or bring before their vision, more millions of human forms, that will stand ready to obey their orders, than ever obeyed the commands of any sovereign, that ever existed on the earth. That the devils can do these things, or any thing else, which is necessary to effect the delusion, much sooner than any mortal can think about their being done, I as firmly believe, as I believe that I saw the brilliant company, and glorious appearance of Satan and some of his angels, when he first appeared as the Savior, for the purpose of deceiving and destroying me.

As these insane persons do appear to have the evidence of their senses for what they believe, or possibly, in some instances, so strong an impression made on their minds, as to prostrate their reasoning faculties, and as these mighty fallen angels have the power to make whatever they please appear to the senses, or to impress the mind, so as to produce a belief in the wildest vagaries, when not prevented by God, there is much more reason to believe that the strange hallucinations of those, who are called insane, are produced by devils, who are thus at work to destroy their minds, than there is to suppose that all their strange fancies must be the work of their own weak and unassisted imaginations.

But it is not my design to enter into a full examination of what is termed insanity, and I have merely

thrown out these few remarks, respecting what appears to me to be the procuring cause of it, to obviate some of those objections, which might be made to what I have said, on account of the conduct of those who are wholly insane. I shall therefore return to consider the situation of him, who has what is called the *Delirium Tremens*, whose fearful state is entirely different from theirs, excepting so far, as that both are tormented by devils, whose object, in their case, is wholly to destroy the reasoning power, but in his case, fully to destroy the man while he possesses the power of reason, with the fear of a horrible death and eternal destruction, of which they could not make him afraid, if they were to overthrow his reasoning faculties.

It would be utterly out of the amazing power of the devils, to fill the man with such agony, with the fear of death, or the fear of hell, if his understanding were so impaired as not to apprehend the real state of things around him; and the stronger his reason, and the more powerful his mind, while suffering under one of their most infernal attacks, the more awfully is he distressed, and the more likely they are to kill him with the fear of everlasting death.

It is not the design of these malicious angels to overthrow his reasoning powers, nor would it effect their purpose, for the more capable he is of fully realizing the awful condition, in which, his wickedness has placed him, and the more ability he has to comprehend what it is to lose his soul, and exist

eternally under the power of these merciless monsters, the more horrible is the suffering which he endures. But it is true, that the devils may sometimes for a moment, becloud his reason, for the purpose of inducing him to destroy himself, if they can only make him believe, that he shall either be taken to heaven after he has done it, or in any other way escape from the torment which he is enduring; but the man commits suicide, because he knows what he is suffering, and is willing to die, if he can but hope to be delivered from it, and not because he does not know why he takes his own life. They cannot however induce him to do this, until he has exercised all his capacities, and is so crushed by the awful doom that he sees staring him full in the face, which his reason tells him, he has brought upon his own head, that he cannot live under the torturing thoughts, and his horror of mind either kills him at once, or he is induced to kill himself by the devils, and thus, in a moment, he loses both life and soul in this, but the beginning of that dreadful misery which is before him.

Yet, notwithstanding this is the condition of men who have the so called Delirium Tremens, those who die in this horrible manner, are always supposed to go out of the world in a state of insanity, without being capable of knowing what is passing around them; but, I know most fully from what I have suffered myself, that this supposition is as false as any of the delusions, which ever came from the devils, who are the

cause of their death. And I also know, that the torment under which they expire, is not at all understood, except by those who have survived one of these awful and powerful attempts of the devils to destroy them. These men are neither bereft of reason, nor is it their fancy that creates either the monsters which are before their vision, or that uses the language which rings in their ears. It is not their conceit that causes their dreadful sufferings.

It is not something purely imaginary, that makes the atheist fear and tremble before that God, whom he has so often denied, and that makes him shudder with such indescribable horror, in view of that hell, which he has so often ridiculed.

The cause of what men suffer, who have the *Delirium Tremens*, no more proceeds from their imaginations, than the cause of the distress proceeds from the liquor which the man drinks, who sleeps on the track of the car, when the rushing engine severs his limbs from his body. It might truly be said, that if he had not drunk to excess, he could not have slept on the track, and the engine would not have torn him asunder, but those who should therefore declare, that it was the liquor which tore off his limbs, and caused all the agony which he endured, would reason in a far more rational manner, than those who declare that imagination produces the devils, uses their language, and causes the suffering of him who has their wonderful imaginative *Delirium Tremens*.

The horrible beings who appear, and talk to them,

and who crush their minds with more terrible power, than the dashing steam car has to crush the body, belong to the class of realities, and not to that of the fancies. They may sometimes enter into men, when the house is swept and garnished, but they come from without, and they do not belong either to them, or to their imaginations.

And, notwithstanding all that not very wise laughter, about what the men say they see, when they have the Delirium Tremens, there lives not that man upon earth, however sane he may think himself, or however strong he may be in body and intellect, who could see and hear these beings, for a single moment, as the men to whom they appear, see and hear them, without having his nerves shaken with that horror, which makes them shake, unless he was upheld by some power far superior to his own.

It is the horror with which the devils can fill the minds of men, before they begin their open attacks upon them, that affects the nervous system, and produces that trembling state, in which, they can scarcely lift the glass, which is not produced by any great weakness of body, for the men soon recover their strength, after this trembling of the nerves, and what is called a fit of the horrors, provided they leave off drinking, and the devils do not then appear to them.

The devils do not always see fit to appear to the men, whose palsied hands shake with the glass, and who have the horrors a little under their influence, even if they do leave their cups for awhile, because

they can soon induce them to return to the liquor, and each time that they drink to excess, is more surely preparing the drinkers for that state of body and mind, in which, they can more certainly make their attack so as to destroy them. The more they drink, the more they injure and enfeeble their bodily powers, and the less able they are to sustain that distress and horror of mind which the devils produce, when they begin to curse and appear to them, and the sooner they will expire under the agony of their horrible feelings.

But it is not the weakness of their bodies alone, which will enable the devils to make them feel that awful horror, which kills the men; there must be a course of conduct along with it, by which they prepare themselves for an attack, before that this can be done. The devils will never do any thing more than shake their nerves a little, after they have drunk to excess, until they have become so hardened in their iniquities, as to make them believe that they are ripe for destruction. It is the state of their minds, and not so much the state of their bodies, which gives the devils their terrible power over them, for when they have become foolish and wicked enough, under their teaching, to believe that there is no hell, or to act as if there were to be no punishment for their sins hereafter, so that devils can use their own conduct, and tell them what they know to be true, to show that they ought to be damned, then they can

soon weaken them, and shatter their nerves, be they ever so strong, in a very short time.

Though a long course of excessive drinking, will certainly greatly affect both body and mind, yet from what I have experienced, I am fully satisfied that what we call the horrors, and those shuddering feelings which accompany them, are produced more by the operations of the devils on the mind, than by any effect which the liquor has had upon the body, because, it is evident, that the mere prostration of the physical powers, will not bring these monsters before the visions of men, nor make them hear their awful language. Therefore, I believe that men must have long persisted in doing those things, which they know to be wrong, as well as in being intemperate, which they have often resolved to refrain from, under some consciousness of their wickedness, before they will see and hear any thing of the kind, however weak their bodies may be, or whatever effect the liquor may have produced on their nerves.

For, though we often see men, who destroy all their faculties, and go down to the grave with the glass scarcely out of their trembling hands, yet they are never troubled by the appearance of devils; but they appear to others who are as strong as lions, possessing nearly all their powers, prostrate all their strength, and slay them too, in a very short time, notwithstanding all the efforts which can be made to prevent it.

If it be nothing more than the weak state of the

men, or the derangement of their nervous systems, which causes their imaginations to produce all these devils, how is it, that he who has become as feeble as a child and whose nerves have been for years all shattered to pieces, never sees any of them, while he who is as strong as a giant and whose nerves are but little if any affected before the devils begin to appear, is so tormented by what his weak nerves, cause his imagination to produce, as to kill him ?

How is it, that one set of weak nerves possesses such wonderful power, when there is none at all in the other ? Can those who have such a strong reasonable no Devil faith, or those who attribute this horrible work to the power of the feeble imaginations which these men possess, solve the mystery and answer the question in a satisfactory manner ?

This terrible power, in the one case, and none in the other, appears not only strange, but wholly incredible to me, if we must believe that the disordered nerves are the sole cause of so much distress, and so many awful deaths ; but if on the contrary, we be willing to admit, what reason cannot deny, and allow that devils do operate on the minds of human beings, and may cause that misery which so greatly affects these men, then, there is not the least difficulty in understanding whose power is at work, or the reason for the appearance of devils to him whose nerves are but slightly affected, and the reason of their not appearing to him, whose nerves are nearly destroyed.

There is a class of drinkers that neither deny the

being of a God, nor quarrel with his commands, and they are not wicked enough to suppose that he can either approve of their course, or that he cares nothing about their conduct. These men do not obstinately dispute either his right to govern the beings whom he has created, or to punish the wicked for their iniquities, but they are willing to admit that intemperance is morally wrong, though they will not forsake it, either hoping to reform during the course of their lives, or that God will somehow be good enough, to let them escape from the punishment, with which he threatens the drunkard. They cherish this fatal delusion, which is impressed on their minds by the devils, and continue to drink until they destroy both soul and body.

These mistaken men, who hold on to their cups in this manner, will say, we do take a little something to drink, and we do sometimes become rather the worse for liquor, but we did not intend to get drunk, or drink so much as to injure ourselves, and whenever such is the case, we are always sorry for it, and resolve not to be caught in that manner again. It is true, that we like to take a social glass, occasionally with our acquaintances, and believe that liquor taken in moderation will do us no injury, and we think that sometimes a little is beneficial; but we are no friends to intemperance, and look upon drunkenness not only as being degrading, but also, as being calculated to destroy those, who allow themselves to be guilty of it.

They never attempt to justify themselves like your hardened drinkers, that swear it is nobody's business except their own, and tell you they will get drunk whenever they please; but they will often try to palliate what they know and admit to be wrong, by saying, that they are not quarrelsome, and never injure or molest others, when they do drink a little too much. They will tell you that they are not covetous, and do not endeavor to grind the face of the poor, but they are willing to assist those who are destitute, as far as they are able. That nobody can say any thing against their integrity, or charge them with taking the advantage of their fellow men in their dealings, and that they always pay their debts honestly as honest men should do.

The inference which they wish you to draw, from their account of themselves, is, that their drinking occasionally a little too much, injures nobody else, and as they do not mean to get drunk, though it does sometimes happen, in spite of all their good resolutions, yet they ought not to be greatly blamed for it, while they conduct so properly in all the other relations of life.

It is very frequently the case, that this class of drunkards do not greatly exaggerate their own good qualities, for intemperance does seem to be almost their only vice, so far as their conduct towards their fellow men is concerned; but their treatment of the Lord is allsufficient to ruin their souls, and the devils know it. Therefore, they allow them to pursue this

course, without trying to make these moral drinkers deviate from it, for the purpose of making them hold fast the delusion, that they shall escape from destruction in some way, when the devils know, that God has declared, that no drunkard shall enter the kingdom of heaven; and they know too, that they shall surely destroy these men, by thus deluding them, if they will not repent and give up their intemperance.

Although these drunkards will not give up their cups, yet they are by no means sinners above all men; they are not obstinate, hardened rebels, who "Draw iniquity with cords of vanity, and sin as it were with a cart rope." They are not yet wicked enough to "Call evil good, and good evil, to put darkness for light, and light for darkness;" but they have some little fear of God, before their eyes; and they do not provokingly set his authority at defiance, though they continue to break his commands. The devils know, that the good God of the bible bears long with such transgressors, before he gives them up to receive the reward for their crimes, because they have not yet filled the measure of their iniquities; they have not sufficiently wearied his long suffering patience, nor provoked his wrath so far as to make him regard them as he did the Jews, when he said to the prophet after, enumerating their sins; "Therefore, pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not hear thee."

Such sinners, as these drinkers are, pass right by

the gate of heaven, which stands wide open before them, as they move along in their slow, yet most certain course to eternal ruin; and the Lord stands ready to forgive and protect them, in a moment, whenever they will give up their sins and come to him for mercy. The devils cannot fill their souls with that dreadful horror, with which they can fill the abominable transgressors, who have long trampled on the authority of God, and provoked him with their outrageous conduct.

Do not christians know, that when men who have often despised and rejected mercy, repent of their enormous wickedness, which they sometimes do, so that God in his great goodness forgives them, notwithstanding all their daring rebellion, that there is always a horrible struggle frequently for days, before they have any peace of mind? Do not such men, themselves know, that the devils, even when they do not appear to them, never fail to shake their souls, and make their nerves tremble, with the awful fear that they are given over for the greatness of their iniquities, so that God will not have any mercy upon them?

Therefore, these monsters will not appear to men, until they have prepared their minds, as well as their bodies for their dreadful work; they may be ever so much enfeebled by their intemperance, and every nerve may be unstrung, yet their weak nerves will never be powerful enough to cause their imaginations to bring up the devils, unless there is some prospect

of their making them wholly despair of the mercy of God. The devils do not appear to be wholly under the control of either the nerves or the imagination, and they let the drinkers alone, until their crimes have become so atrocious, as to make them hope, that the horror produced by their appearance, will have such a powerful effect, as to prevent their applying to God for assistance, knowing full well, that should they repent and flee to the Savior for mercy, they will be forgiven and taken out of their horrible grasp.

That sinners cannot be destroyed by their attacks, they know, unless their minds have become so dark and perverted, that they shall either neglect to sue for the mercy of God, or can be made to despair of obtaining it. The Prince of hell has frequently tried with all that terrible power which he possesses, and as often found that with all his exertions, he was wholly unable to destroy those drunkards who repented of their sins, gave up their cups, fled to the Lord, and laid hold of his arm to escape from his otherwise deadly venom.

These haughty and powerful devils well know, that God, when called upon in the way that he authorizes the repenting sinners to call, both can and will deliver them out of their horrible hands, even if it were necessary for him, in order to do it, to shake the heavens to pieces, and hurl every one of them, chained in a moment, into that bottomless pit, which is hereafter to be their eternal residence. They fully understand who has the power to save, and the power to

destroy and they know too, that there is no necessity which compels the ungodly to enter that hell with which they are threatened, unless they will act like fools as they call them, and destroy themselves by refusing to repent, and by rejecting the mercy which is held out to them. Then, indeed, there is a compelling power which will force them to go there.

These fallen angels, with all their intelligence, are not necessarians, if we can know what they believe by their works, for though they may have furnished Hobbes and others with that system and those views of causation, yet they certainly hold no such faith themselves, for they would not exert their powers, so vehemently, to destroy sinners, if they held the belief that an irrevocable destiny had already secured their ruin. They appeared to understand cause and effect, most thoroughly, and to believe that accountable beings had some hand in producing their own volitions, and were not wholly passive in performing their own actions, as well as to know, that "Wickedness proceedeth from the wicked," who would be punished for it, instead of proceeding either directly, or indirectly from their Creator.

These wicked spirits seemed to know a great many things, most fully, about which, there is a great deal of doubt existing in the minds of men, but I do not believe that they either knew, or had the least idea that poor mortals were gifted with such powerful imaginations, as to be able to create such being as they were. If they held any such faith, or had any such

knowledge, they said nothing about it, and they never even so much as attempted to convince my understanding, that my eyes and ears were mistaken. Though I must admit, that if they had declared "That I did not see, but only imagined that I saw devils," I should most certainly have classed the assertion along with the other falsehoods which they had told me.

But if the imaginations of men do in reality possess the power to create beings who know so much more than themselves, it was rather ungrateful in them, after that I had brought them into existence, not to endeavor to argue the question, so as to enlighten their creator a little, especially, as they made use of so many convincing arguments to show, that I fully deserved to be sent to hell for my folly and wickedness. These imaginary devils, not only argued like rational logicians, on that subject, but they brought forward such evidence to sustain their logic, that there was no such thing as my making any reply, for I was fully satisfied that they reasoned correctly, and I have never had the least doubt of it since.

To tell the man who has seen and heard these horrible spirits, and who has barely escaped that awful death, which they cause so many to suffer, that his imagination brought forth all the devils, appears to him, to be the very climax of ridiculous absurdity, and were it not for the terrible consideration that those who tell him so, may be the captives of these malignant monsters, he would laugh at them for what they believe, a thousand times more than they could laugh

at him, for what they call his visionary notions. I cannot refrain from earnestly advising all those, who can believe what appears to me to be so contrary to truth and reason, not to let their imaginations generate such an ungodly brood of children, who have so little respect, and so much hatred for their fathers, for if they do, they will certainly have trouble enough from their offspring, to make them heartily wish that they had never been born.

If it be nothing more than the derangement of the nervous system, which produces these beings, it is very strange that I should have seen them at some particular times; for these fancy devils, which weak nerves are supposed to bring before the vision, have appeared to me when my appetite was good, and when I was strong, as well as when I was weak. They have stood and cursed me, when I could perform any labor, mental or bodily, with as much accuracy as ever I did in my life, and when I had no fear of being injured by them, and not a single fibre about me trembled.

The next account will show, that instead of having my nerves shaken, after the Lord had once more forgiven me, I was so unterrified by all the rage of his furious enemies, who were so capable of proving my conduct to be foolish and wicked, as to reason with them on the folly and madness of theirs, while they were appearing in the most frightful forms, and raging like chained wild beasts around me. And even when the Prince of hell again appeared, declaring who

he was, and swearing that he would take my life, instead of covering my eyes as before, when he came down in the field as the Savior, I rebuked the devil for his foul rebellion against his Maker, and firmly told him, that he was only pulling down the terrible vengeance of the Almighty upon his own head. While I was talking to him, he was blaspheming in a horrible manner, and appeared as if he were ready to strike the blow with which he threatened to kill me ; when I, to show this Sovereign of hell that I neither regarded his malice, nor feared his power, arose and struck my hand through the form in which he saw fit to appear before me.

As soon as I had done this, the cry of " Damn him, he is not afraid," burst forth from all the devils in the room, that had been silent while their master was doing his work ; and Satan, whom my weak nerves had created to frighten my understanding, immediately disappeared. On the popular hypothesis of accounting for such scenes as this, it must be that my weak nerves, that had brought out their Satanic majesty for the purpose of seeing how much I could be terrified, came to the conclusion that it was best to remove him, as soon as they saw that I was not alarmed by his appearance. That these powerful weak nerves do not often exert their capacities in such feats as the believers in their wonderful magical power give them the credit of performing, is a very great favor to them, for if their nerves were really to set themselves to work at treating the devils, they would be very likely

to frighten their possessors to death in a very short time.

But it does not seem to me to be possible, that any rational men can believe that my weak nerves caused my fancy to conjure up all these devils, make them act in the manner which I have described, and use the language which I have related. It appears as if one moment's reflection, if they never thought on the subject before, must convince them of the utter impossibility of any such thing, and fully satisfy them that there must have been some beings at work that were a little more powerful than my weak imagination.

I am well aware that men can, and that they sometimes do, believe in almost every thing, except that which would save their souls. I know that under the influence of the devils, they can believe that there are no devils, or believe that there is no hell, notwithstanding all that the Lord has said about devils, and the certainty of hell for those who will not repent and believe the gospel. I also know that they can believe what it would seem to be wholly impossible for rational beings to believe, if they were only to use the smallest portion of the reasoning powers, with which, they were created. But to believe that the imagination performs this awful work, to attribute an effect to a cause which it has no more power to produce, than one of those little grenades has to cause an explosion like that of a volcano, seems to be far more strange, than all their faith, in all the foolish and

wicked things, which they have ever allowed themselves to be induced to believe by the devils.

It is astonishing to see men reject the scriptures, and hear them talk about believing in some one of their good Gods, who has not made any hell in which to punish the wicked, nor created any such beings as devils; for they always talk, as if the Lord must have created them devils, if there be any, for the special purpose of tormenting the innocent, instead of their making themselves devils by their ungodly conduct, after he had created them with the capacities of intelligent beings. Such believers will find that notwithstanding all their faith in their very good Gods, these very bad devils will certainly destroy them, unless they repent and believe in the good God of the bible, so as to have their sins forgiven through him, who "Was once offered to bear the sins of many," for there is no other Savior, and no other God, who is able to deliver them out of the power of this terrible company of lions.

I well know that it was once thought by some of our young men, when studying a little while, preparing for some profession, to give them quite an air of dignity, if they could only say, we do not exactly believe the old fashioned bible; we live in an age, in which, there is so much more light than there was in those days when the bible was written, that we are rather sceptical. The wonderful age, in which these young men studied, judging from their attainments, had bestowed about all the intelligence which they

possessed, without their taking the trouble to exercise their capacities so as to acquire any. This freedom of thought, as it was then sonorously called, has grown so fashionable, that many of our thoughtless professional men, have become infidels, or as they more politely call themselves sceptics, for fashion's sake, without knowing why they are so, or what they believe.

I am not one of those, by any means, who decry all medicinal remedies for alleviating the sufferings to which mankind are liable, and I have none of that rabid antipathy, which some feel towards all physicians, but on the contrary, I believe that medicine is often very necessary, and that an intelligent and skillful physician to administer it, is a great blessing to any community in which he resides. But though there are many physicians, whose practice is a great benefit to their patients, yet there are others, who by some gross oversight, have been admitted into the fraternity and permitted to dabble with physic, whose attendance so far as the body is concerned, is about as dangerous, as an attack from the devils, especially if the man has the least hope that he shall escape from them.

These destructive practitioners, who deserve to be regarded with antipathy by all rational men, are most generally of that class, whose attainments have allowed them to become fashionably sceptical, and they always very learnedly sneer, when told that devils have any hand in inflicting the torment, which the man

suffers, who has what is called the *Delirium Tremens*, produced, as they say, by nothing but the derangement of his nervous systems.

It might be a great benefit to these little sceptics, if their nerves would only create a few devils, to settle this question for them, should they by any means live through the producing frolic of their nervous systems. For one attack from the devils would certainly drive their puerile and self-destroying scepticism out of their heads in a much less time than a rational idea could be driven into them; even allowing that there may possibly be sufficient capacity in one of their heads to permit any thing like rationality ever to be hammered into it.

A little experience would enlighten their minds in spite of all their unthinking dullness, for though it might not increase their professional knowledge, yet it would force them to understand one subject much better than they do, when they gabble about our living in such an enlightened age, as not to believe in the existence of devils. After an attack they could be of some service, though their practice continued the same; for if they should cause their patients to leave the world a little before they otherwise would, they might be the means of saving their souls, by giving them rational advice, while dealing out their irrational prescriptions, so that their attendance would in the end be beneficial, notwithstanding the body did have to suffer in consequence of it.

Therefore, if their nerves would but create a com-

pany of fallen angels, and could but control them, so as to prevent their killing the owners of the nervous system, it would not only be the greatest of blessings to this class of physicians themselves, but it might cause their services indirectly to be of some use to the public. The devils, however, for fear that they would repent, abandon their soul-ruining scepticism, and perhaps be forgiven before they could effect their destruction, will never attempt to destroy them by one of their furious onsets, while they are so surely destroying themselves with their stupid belief, and their practice continues to be so much worse than useless to the community.

But there are many physicians, who belong to a very different class, who are neither puppies in mind nor in practice; the extraordinary age in which they live, which is so fruitful in producing absurd and ridiculous faith, as well as both wicked and irrational conduct, has not furnished them with all the intelligence which they possess. They, at least, have some capacity, and they are not only capable of exercising their reason in forming their opinions, but their understandings are enlightened by study, and their practice is guided by experience in their profession; and though in difficult cases they may sometimes be mistaken, yet they deserve to be respected, and their judgment should not be lightly esteemed by rational men. Those who venture to differ with such physicians, respecting the propriety of their treatment, or the origin of those sufferings which afflict mankind,

should either know by experience what they cannot know without it, or be able to show most conclusively that what they attribute to a certain cause, is wholly unable to produce the effect.

Some of these physicians, whose acquirements entitle them to great respect, admit that it is very difficult to account for what is called the Delirium Tremens; and others with whom I have conversed, allow that it is not impossible for the man, while in that state, to be operated upon by the devils; but they suppose that the state itself is caused, not by their influence upon his senses, but by some derangement of his system, which has so far affected his intellect as to give them the power to torment him. Such men, depending alone on their prescriptions, endeavor to restore the body, which should always be done, so far as it requires restoring, and can be restored; but, believing the man to be partially if not wholly insane, they consider it utterly useless to make an attempt to administer relief to his mind, because they believe him not to be capable of exercising his reasoning powers. This is a very great mistake, and such a course is most decidedly wrong.

It will not be expected that I can either bring forward the devils, to prove that it was their work, or produce living witnesses to swear that they saw them do it, as they were by no means under the command of my nerves at the time, and I have no control over them at the present; all that I can do, therefore, is to relate the manner in which I was affected by their

operations. From this, I can say, that the man is neither partially nor wholly insane, during the so called Delirium Tremens. If he were deprived of his reasoning powers, his horrible suffering would cease in a moment; and just so far as his senses were affected, in that proportion would his distress be lessened.

It is in my power to say, that I have not the least consciousness, in all these dreadful attacks, of losing any of the faculties which I possess, in such a manner as not to be able to comprehend my awful situation, nor of being unable to know every thing which was passing around me, excepting for a short period after that Satan came down in the field, as I have described. During those few hours, I know that as soon as my mind became so impaired that I lost the power of exercising my understanding as I had done, about the awful reality of what I had seen and heard, I began to lose my distress, and I neither experienced the least pain of body, nor any description of suffering, while I was unable to realize eternal things in connexion with my condition, nor did I begin to suffer again until after my reasoning powers were in some measure restored.

Therefore, as I have before remarked, it cannot be the object of the devils to impair or destroy the reason of the man, nor could they effect their purpose if they were to do it, or if his reason were in any other way affected, so that he could not understand both his situation and who were at work at him. He must

be capable of exercising his faculties, so as to fully know his own condition, before he can either be killed by them, or could possibly die with what is called the Delirium Tremens; because it is only by knowing what awaits him, in consequence of the fullest exertion of his mental powers, that his mind can be filled with such terrible agony as to destroy the body.

The awful distress which the man endures, is not produced by any suffering which arises from the state of his body, but it is brought on by the dread of that punishment which he fears for his crimes, and by what he sees and hears around him. Therefore, those are greatly mistaken, who believe that some derangement of his system has so affected his understanding as to destroy his intellectual capacities; instead of which, it is the suffering of the mind which affects and destroys the body, whenever the devils succeed in one of their horrible attempts to destroy the soul.

The physical powers of some drunkards, especially of those who are only periodical drinkers, are often but very little impaired until after the devils attack them, and their bodies are not prostrated under the deleterious effect of the liquor which they have drunk. For, as I have reason to know, and have before said, when the devils impress a man's mind, after he has drunk to excess, with the fear that others will know it, or that it will injure his reputation, so as to give him the horrors a little, and set his nerves to shaking, his body soon recovers from the debility, and his nerves no longer tremble, if they do not then ap-

pear to him, for his mind becomes employed in business, or with something else, and he loses the horrors and regains his strength.

It is the mind, therefore, that requires to be relieved; much more than the body, during the whole course of these direful attacks, from the time that the devils first begin to give the man the horrors a little, up to that time when they kill him with horror.

A certain physician once told me, that he attended a man who had a severe attack of the Delirium Tremens, and after telling what he prescribed for him, and how awfully he was tormented for a long while, he said, that at last, the man became easy, and, as he expressed himself, "Got a fit of religion," and he soon restored him, so that he was able to attend to his business. The physician undoubtedly attributed the restoration to his skilful treatment; but I should much sooner believe that what he called the fit of religion, had a great deal more to do with restoring the man, than either his skill or the medicine which he gave him. I sincerely hope that this physician himself, may have what he calls a fit of religion, before he goes out of the world; for if he does not, I can assure him, that he will have a much worse fit after he leaves it, than the man whom he attended had, during the severest part of his attack from the devils.

What some men, in their impious folly, sneeringly and daringly call fits of religion, are altogether the best medicine which can be administered during these

attacks from the powers of darkness; and the men who have had their minds relieved by going to the Lord for help, in their great distress, know a little more what his assistance is worth, than these ungodly sneerers, who are on the road to hell, under the influence of the devils, with their contempt for religion and their abominable treatment of their Creator.

There are men who have been delivered by his powerful hand, without the assistance of any physician, or any medicine to restore the body, and they know who assisted them, and what caused their quaking and horror to cease. There are others who have had the best attendance from the most skilful physicians, and they also know, that as soon as their minds obtained the least hope of escape, and the moment that they believed that the Lord would forgive and protect them, the power of the devils was broken, and their trembling nerves were more strengthened by that hope than by all the medicine which they had taken, and every thing else which had been done for them.

The men who have this misnamed Delirium Tremens, will escape and recover, though they were at the very gate of death, and Satan, enraged at losing his prey, should bring out the whole force of hell to destroy them, if they have not sinned away their day of grace, and will only go to the Lord for help; and who does not know that knows any thing about it, that even after they have become thus prostrated, that it requires but a very short time for their bodies to re-

cover their former strength, if their minds can only obtain relief.

But here I am well aware, that some will say, for I know who are at work to make them say it, that there are those who recover, that neither become christians, nor go to the Lord for assistance, and therefore they will attribute their recovery wholly to the medicine, which must have restored their bodies, and saved their lives.

Because there are some men, who have become so rebellious, and who are so unwilling to acknowledge the hand of their Maker in any thing, that they would much rather give even the Devil the credit of relieving the sufferers, than to believe, or allow, that the Lord has the least influence in restoring them, if they can possibly find any way, which looks as if it might help them to avoid believing it. They will believe what is false and grossly foolish, without exercising their reason, and they will exercise all their capacities, to hunt up some fallacy to help them disbelieve what the Lord has said about that part, which the ungodly shall have with the devils, when he comes to take vengeance on them. Who or what, but the devils, could make them act in this insane and irrational manner? They do not appear to be merely willing to be taken captive and led into hell by their enemies, but they use their faculties, as if they were determined to take hold and help the devils pull down that awful destruction, with which they are threatened.

That medicine may greatly aid, in many cases, I

freely admit, but I wholly deny the power of any remedies, or the skill of the most eminent physicians so to restore their bodies, as to save the men unless their minds can be relieved. For if they do not repent, and do not go to the Lord for aid to sustain them, their minds gain a hope of relief from some other source, and they must either believe that the skill of the physicians, or the power of the medicine, will effect their deliverance, or that they shall be delivered in some other way, before that there is any such thing as their ever recovering.

What power the Lord may see fit to exert, in beating back the power of the devils, or in causing the mind of these men to rest upon something for a hope of escape, though they do not beseech him for his assistance in their distress, and will not repent of their sins, we are wholly unable to say. But there may be many reasons to cause his interposition, which we can know nothing about, for though such sinners may be fit subjects for wrath themselves, yet the relations which they bear to others, who are depending upon them for employment, or the distress which their deaths might then cause their families, may induce him to spare them a while longer. He may feel towards them, as he felt, when he said "How shall I give thee up, Ephraim," and notwithstanding all their crimes, he may be unwilling to give them over into the hands of the destroyers, until they have had another opportunity to reflect, and one more chance, to turn

from their evil courses, which are bringing such swift destruction.

These things, and many others, may cause the Most High to assist these heinous transgressors, at such times, though they deserve the punishment, and will not ask for what they so greatly need. Let those therefore take the responsibility, who choose to deny that his power is exerted to deliver these men from their awful state, and who attribute their recovery solely to the effect of the medicine and the skill of the physician; I do not feel disposed to do it, as I have no such belief, and dare not make such an assertion, for I fully believe that the Lord often prevents the wicked from being destroyed, when they neither call upon him for aid, nor know, that his hand is there.

But as there are those who believe that the Lord never has interposed to save men from the power of the devils, because "They regard not the work of the Lord, neither consider the operation of his hands," and therefore they have no knowledge of their Creator; I have not thrown out these rational views to convince such, that he does interpose. But all that I contend for with them, is that the minds of these men are relieved in some way, which is the cause of their recovery, and that it is not caused by any medicine which is, or can be administered to their bodies without that relief.

But there are many cases of *Delirium Tremens*, as they are called, when the minds of men, as well as their bodies, are fully prepared, so that the devils can

have full power to operate on them, when all the medicine and all the physicians can neither save them, nor can they obtain a hope of deliverance so as to save themselves, without repenting and going to the Lord for assistance. And if they either neglect or refuse to call on the Savior for aid, they are very soon dead men, and the devils have got them where they will one day get all those who refuse or neglect to call on him for aid, while he offers them mercy.

The supposition, therefore, that physicians can so restore their bodies, by administering medicine, as to relieve the men from their suffering condition, is as erroneous as to suppose that what their bodies have suffered has affected their intellects, so that they are not capable of using their reason, or that their imaginations produce the monsters who are trying to destroy them, and causing their awful distress. These views, respecting their situation, are all decidedly wrong, and both the condition of body and mind, during the so called Delirium Tremens, have been greatly misunderstood; the men are not incapable of exercising their reason; their imaginations are not the cause of what they suffer, and medicine alone will not relieve them, nor prevent the devils from staking their nerves.

I am by no means ignorant of that general belief, which is held by rational as well as by irrational men, respecting the insanity of those who have these attacks, which they have been taught to call the Delirium Tremens; but whatever others may think or be-

lieve, I know what ails the sufferers, and there are some still alive, through the mercy of God, whose attacks have been so severe that they also know what is the matter with them. And I assure those who have souls to save, as well as myself, that I am not trifling with them, and I know what I say, when I declare that the least hope that the Lord will deliver a man out of the power of the devils, will do much more to restore his nervous system, and prevent him from shaking with horror, than all the medicine that can be administered, and every thing else which can be done for him.

I am as fully convinced as I can be of any thing about which I have to exercise my judgment to form a belief, that many of those who have been killed by the devils, but who were supposed to die in a state of insanity, might have been saved and made useful members of the community, if they had been treated like rational beings, instead of being treated as if they were incapable of understanding their own situation. Those who do not understand any thing about the condition of these men, always endeavor to make the victims believe that there are no devils around them, and they will try to argue the poor sufferers out of their supposed delusion, very sagely concluding that they must be insane because they will not believe them.

Delusion!!!—Argue these poor men out of their delusion? Why, you might as well undertake to argue a man out of the delusion of believing that there was

a Sun in the heavens, when he saw it blazing over his head, as to think of making him who has a severe attack of what is so blunderingly named the Delirium Tremens, believe that he is not beset by the devils. All such endeavors are worse than useless; for the man cannot believe that to be false which he knows to be true.

It is most astonishing, when so many men have died, declaring with their last breath that they were killed by the devils, and so many have recovered, who declare that they were tormented by them, that nobody has been able to begin to suspect that the name of Delirium Tremens might possibly be a misnomer. Does it not shew that these devils possess an awful power to blind men, when they do not wish to have them see and believe, as well as that power which they have to make them believe that there are no devils, and no hell for the wicked!

The man whom they attack is not troubled with any doubts about the existence of devils; he can neither make himself believe that there are none, nor that his nerves produced those which he sees. You may assert over and over, that there are no devils about him, and declare that you do not see them, or if you should happen to be a believer in some one of the good Gods, you may even tell him, that you do not believe, that your good god has ever created any devils, and therefore he must be laboring under a mistake. But your assertions, as well as your faith, will certainly pass unheeded, in all such cases, not because the

man is incapable of reasoning and understanding, but because he knows that you neither reason, nor understand what you are talking about. When you chatter about your no devil belief, and endeavor to make him embrace your *rational* faith, he sees, and fully understands that you are blinded by, and under the influence of the very devils, who are trying to kill him, and he knows that you are much more insane, than you could possibly imagine him to be, on that subject.

Therefore it is no very great wonder, that you should wholly fail in your labors to enlighten his mind, for he certainly is not in a situation to pay any attention to your powerful arguments for your faith; the devils have done with their endeavors to befool him, and he does not want the aid of your good god, whose lies have made his dupes believe, that there are no devils, but he needs the aid of him, who can deliver the captive from their terrible power.

But, though the man has neither the capacity to understand, nor the ability to embrace the no devil faith, when he has an attack from the devils, let those, who know any thing of that God, who alone can deliver the sufferer from his tormentors, propose the way of salvation through the Savior for him to escape from them, and if he be not given over into their hands, they will soon find that he can listen, understand, and reason, perhaps more rationally on that subject than ever he did before in his life. He should not therefore be treated as if he were wholly destitute of reason, because he can scarcely believe it to be possible, for

others to exercise so little reason, as to believe that there are no devils, but he should be told that although the devils are laboring to destroy both soul and body, yet there is a way, if he will but take it, whereby the Lord will deliver him out of their hands. Let the man be encouraged, told what to do, and on whom to rely for aid and protection, and he will understand you, and be much more likely now, to go to the Lord for mercy and assistance, when the devils are tormenting him for his iniquity than he would have been, while they were leading him on to commit it.

Perhaps, before the devils began to appear to him, he might have been nearly as great a fool as I was, and would then have told you, as I should, that he considered the bible to be nothing more than an imposition, but he will not tell you so while they are attacking him, for he is fully satisfied that he was deluded by the devils, and he is not now an infidel. If he ever had so strong a belief in the goodness of the Lord, as to believe that he never created any devils to torment such poor innocent men as himself, his no devil faith and his good god both vanished together, as soon as the devils began to show him his enormous wickedness. If he ever believed that there might possibly be, some kind of a stubtoe hell, in which, the wicked were shut up for a few days after leaving the world—That faith too has fled—Because, he now fully sees that the conduct of the devils, who are in hell, does not look as if they were either atoning for the sins which induced the Lord to send them there, or

preparing themselves by their holiness for being let out.

The man now begins to understand that wickedness is indeed a horrible business, and to see that rebellion against God, is not the mere trifling thing which the devils had made him believe that it was. He now begins to see that those, who commit iniquity, until they oblige the Lord, to cast them off forever, deserve that eternal destruction, with which the ungodly are threatened in the bible, for what they have themselves become by their heinous conduct, and instead of charging the Lord with cruelty and injustice for punishing the wicked, as he declares that he will, he feels that he is fully justified in sending such monsters into that awful fire prepared for the devil and his angels.

If his brains were ever addled, and his understanding darkened, with that pride and nonsense about the dignity of human nature, which holds forth the foolish idea of copying the example of the Savior, as the way for men to save themselves, while they are rejecting his sacrifice, by which alone their sins can be forgiven, and that assistance obtained which is necessary to prepare them for heaven, that hope, if it were ever possible for him to have had such a thing from the consideration of his own dignity, has left his mind, like the morning cloud and the early dew, or rather like the chaff that is driven with the whirlwind out of the floor. The bubble, on which he was resting, has burst, and he now understands that dignified men, as well as the undignified, must bow their

dignity beneath the cross of Christ, or they will place themselves by their folly in such a condition, that they will be treated with much greater indignity by the devils, than they have ever allowed their pride under their influence to make them treat the Savior.

The object of the devils, as I have said before, is not now to darken his mind, and befool the man with some of their fog, so that he may destroy himself; but they are themselves endeavoring to effect his destruction by ringing the truth in his ears and showing him folly, that the way of salvation is only through the atoning blood of the Savior. So that they can kill the man with horror, by making him feel that he has been foolish and wicked enough, to throw away his only possible chance of escaping the wrath to come, and has in consequence of his infamous conduct lost his soul.

There is nothing like mysticism mixed up and dealt out, along with that truth which the devils preach to a man, when they are trying to destroy him with horror, by letting him see where he is, and what he has done, and the whole of the *Isms*, whose name is legion, are all swept out of his mind in a moment. In his case, there is no necessity, as there is in that of some men, who are called rational, to argue and reason for hours with them to pull away some of the misty delusions, with which, the devils have furnished their minds, while they stand by with their suggestions, to help them hold on to the fog and becloud their reason if possible, so as, either to prevent their

seeing the truth or to keep them from acknowledging it when they do see it.

And the man has now, no necessity of any more conviction, to make him feel that he is a very great sinner, he has enough of that in all conscience, so that there is nothing to be removed out of the way, and all that requires to be done, is, for him to repent, and lay hold of the promises of God to the repenting sinner, so as to be kept from despair.

But though this is all that is necessary, and the man knows that salvation is only through the Savior, when the devils are preaching the truth to him, yet he may be as unacquainted with the scriptures, and as ignorant of the way to obtain it, as I was, when they first began to call me a fool; for in the present state of what is called religious instruction, if men will not study their bibles for themselves, and believe what the Lord tells them, it is no very easy matter to find out what a man must do to be saved. And if one of these sufferers in his distress, were to ask that question, which was asked on the day of Pentecost, instead of receiving the answer which Peter gave, he would be in some danger should any reply be given, of hearing something which would help the devils to kill him. For notwithstanding all the boasted light of the nineteenth century, some men, professing to be christians, are either so unacquainted with what Peter and the other inspired penman have written, or so regardless of what they wrote, that they are as unable to tell the sinner what he must do to be saved, as Doctor Scott

admitted that he was during six years of his pastoral labors.

I have myself, in that awful situation, had some experience of the great difficulty of obtaining from men a little information respecting what God has revealed, for all to know, who will pay the least attention to what he has said.

During the forepart of my first attack from the devils, could I have bought those plain instructions laid down in the bible, and had I been in possession of all the kingdoms of the earth, I would have given them all in a moment, for only a glimpse of the way of salvation, and the least knowledge of what I must do to be saved. And if the efforts which I made, before I went to the bible, had only procured enough to have let me know something of what the Lord says about the way which he has opened for sinners to have mercy, who will repent and believe, it would have relieved me from that untold and indescribable agony which I then suffered.

In a few hours after I besought the Savior for pardon, as stated in my first account, so anxious was I, in my ignorant state, to obtain some instruction respecting the way of salvation, instead of being so insane as not to know what my situation was, nor what I needed to help me, that I solicited my Landlord until he sent for a clergyman, from whom I hoped to gain some information, and be instructed so as to know what to do. But after he came, and I had told him my condition, confessing my transgressions,

and promising to forsake them, he appeared to be about as much afraid of me, or of what he heard, as I was of the devils. This master of Israel, had either imbibed the general notion, that men were insane when they said that they saw devils, and therefore made no attempt to instruct me, or else, he must have been incapable of giving instructions to an inquiring sinner, so as to let him know what the Lord required that he should do to be saved.

As I then thought, that he who was set over others, to instruct them in the right road, must certainly know the way himself, I was very pressing in my solicitations, to find out something, which would give me a little light, to strengthen my feeble mind; but I could not obtain the least information from him, and even when I requested him to pray with me, he would not do it, so that I still had to pray for myself, as well as I knew how, without having any instructions.

Whether he was an expounder of some genuine Ism, that is so full of goodness, as to save men by producing a faith, which fills them with a love so much stronger than that of the Savior, that they are forced to deny the existence of devils, and therefore he was unwilling to pray that I might be delivered from them, when he did not believe that there were any, or what he believed, I am unable to say, for he only staid a few moments, and never came near me again, so that I did not even learn, to what Ism, the services of his Reverence were devoted. Such was the termination of my endeavors to gain some knowledge from one,

who professed to know the way of salvation not only for himself, but to be an instructor of the foolish and a light to those who are in darkness, to show them what they must do to be saved. And this was all the instruction which I received, and all the aid which I could obtain from this Shepherd of the flock, while the wild beasts were trying to devour me, and I was endeavoring to find my way into the fold, so that, I might escape from the slaughter.

"Sir's what must I do to be saved?" said the keeper of the prison, when he sprang in trembling, and fell down before Paul and Silas; the momentous question was answered in a moment, without any mist to darken his understanding, for he fully understood what he must do, and the work was finished, perhaps before the earthquake had done shaking Philippi.

When men enquire what they shall do to be saved, and so much depends on what is told them, they should be answered with a little more deference to the replies made to such questions in the first century, by those who knew what salvation was, and what the sinner must do to obtain it, than they often are by some, who profess to know something about the way in the great light of the nineteenth century.

We often, in the present age of light and knowledge as it is called, see sermons or publications, whose substance for doctrine, is set forth in staring capitals, as, "The way of salvation made plain." The titles very plainly implying, that whoever wrote them, thought that there was something misty hanging over this im-

portant subject. But who, or what is it, that has created such a mist, as to make it necessary for these endeavors to disperse the bewildering fog, which obscures the plain instructions of those who knew the way.

The object of those, who taught men how to be saved in the first century, was not to make the gospel a mystery, but to teach others what God had revealed to them, in such a manner, as to make known the mystery of his will, so as to make all men see what was the fellowship of the mystery, which in other ages was not revealed unto the sons of men, as it was then revealed unto his holy apostles, and prophets by the Spirit. The teachers had no difficulty themselves, about knowing what must be done to be saved, nor did they ever tell those to whom they made known the way, that they could not know any thing about it, but so fully did they explain and show what was before unknown, that Paul says, "But if our gospel be hid, it is hid, to them which are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Such sinners, as were so blinded, were lost, given up of God, like the Jews, not because they could not see and know, but because when told and shown, they were so much under the influence of their father the Devil, whose works they were doing, that they would not repent and seek for salvation by faith in

Christ, as they were told that they must do, or be damned for refusing to do it.

The apostles and others, who preached the gospel, found some Judaising teachers, with whom, they were obliged to contend, and sometimes an Alexander the coppersmith to withstand what they said, as well as a few Diotrophes to prate against them with malicious words, but the Devil had not then been able to manufacture and introduce quite so many legions of Isms, and there was not such an abundance of fog, as to prevent men from seeing what they must do to be saved. The time had not arrived, in which, the Prince of darkness could work with so much of that, to here, and to there instruction, of which the Savior bid his disciples beware, and they told men what must be done to have salvation, without any fear of their doing so much towards *saving themselves* from that untoward generation, as either to offend the Lord, or prevent their obtaining that kingdom which they were striving to enter. For Paul, who declares that he had some knowledge of the way, and tells how he came by it, says "Whereupon O king Agrippa, I was not disobedient unto the heavenly vision, but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that *they should repent and turn to God and do works meet for repentance.*" It appears from what Paul says, that, during the vision, he was commanded to show the way, not to conceal, or render it obscure, and after he had shown it to all

these, it could not be a very great mystery, nor so very unintelligible as to need a great deal of explanation before that it could be understood.

We are told that Paul preached two years in Asia, disputing with the opposers, and as he says, "Testifying both to the Jews, and also to the Greeks repentance towards God and faith towards our Lord Jesus Christ." The opposers do not appear to have had any difficulty about understanding what he taught, for some of them were hardened and spoke evil of that way, while many hearing the word believed, and came, confessing their deeds, bringing and burning the books before all men, from which they had formerly received instruction, in such great numbers, that the price of them was found to be no less than fifty thousand pieces of silver. What the curious arts, in these bad books, were calculated to teach those who studied them, we are not distinctly informed, but they must have contained some doctrines which were in opposition to those of Paul, about the way to be saved, or they would not have burnt them. But as the writer describes the character of several Jewish exorcists, who made a very unsuccessful attempt to command the devils, by using the name of him whom Paul preached, the books, which these Asiatics committed to the flames after they believed the gospel, might have been systems of theology, controverting the teaching of Paul, that men should repent and believe in Christ, with which, the community had been flooded by some of the vagabonds, whose assumed

authority to use the name of Jesus, the devils would not allow for a moment.

There was but one way to be saved, when Paul and his fellow helpers taught sinners what they must do to save their souls, and they were shown how to commence the work, instead of being blinded with a *no* to begin it, for it was not necessary that some of these brethren, should endeavor to clear away the darkness which the others had thrown over the truth, before men could either see what it was, or know how to find their way to the Savior. Sinners were not then, merely told, that repentance and faith were duties, which they ought to perform, with some theological sophism so hampering *this* knowledge, as to make them understand fully, that they could neither repent nor believe, but they were plainly shown that they must repent and believe in Christ, for the remission of sins that were past, instead of hoping to receive forgiveness by sacrificing to unknown Gods, or from those sacrifices which had been allowed under the law. And those who would not hear and do what was told them, they charged not with a want of capacity to understand what they said, nor with being unable to do these things, but with putting the word of God from them, closing their eyes, and judging themselves to be unworthy of everlasting life. Therefore, they turned away from such despisers of the gospel, to proclaim the word to those who would hear it.

The apostles never declared that salvation was the work of the Lord, in any such sense, as to make him

do for sinners what he had commanded that they should do to be saved, nor did they ever teach that men stood in need of some assistance, before they could repent and believe. They proclaimed the word which they were sent to preach, and called upon men for repentance and faith in what they told them. Paul tells the Romans, that whosoever would confess the Lord Jesus, and believe that God had raised him from the dead, should be saved, and he also, tells the Ephesian christians, that after they believed that word of truth, the gospel of their salvation, they were sealed with that Holy Spirit of promise, but he does not say, that the Spirit was given them before they repented and believed it. Peter replied to those, on the day of Pentecost, who inquired what they should do to be saved, by saying, repent every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, but he did not tell them, that they must have the Spirit before they could repent and believe in his name, so as to have their sins remitted.

"The way of salvation made plain," when the light of the gospel shone, so that all men could see what was the fellowship of the mystery, which united Jews and Gentiles in Christ Jesus, so that both had access by one Spirit unto the Father, was to preach not what men taught, but what God said that men must do to be saved. In those days, "Faith came by hearing, and hearing by the word of God." Those who were sent, made known the glad tidings, and sinners

hearing, believed that repentance towards God and faith towards our Lord Jesus Christ, were the things which were necessary for them to do, and they did them. When sinners heard that God would forgive their sins through Jesus Christ, if they would put away their iniquities, repent of their transgressions, and seek for glory, honor, immortality, and eternal life by repentance and faith in him, they put away their sins, repented of them, and believed that God had raised him from the dead, so that whosoever would call upon the name of the Lord might be saved. After doing what they were instructed to do, they called upon the Lord for salvation, and he remitted their sins, bestowing his Spirit upon them, and they had a good hope of eternal life through the Savior, being then able, by receiving the Spirit of their adoption, to cry Abba Father, and to know in whom they believed.

Sinners then, were not only told what they must do to have their sins forgiven, but they were shown what they must do to be saved after they were christians. Those who were thus born of the Spirit, by the word of God, which liveth and abideth for ever, purified their souls in obeying the truth through the Spirit. They were not merely told that, if they were the people of the Lord, they would do the things which he commanded, or that faith would force obedience out of them, but they were told that in order to be his people, they must do what he required. Those Gentiles who became fellow heirs in the promises with the Jews by

repentance and faith in Christ, who verily was fore-ordained before the foundation of the world, and manifested in their day, that they might believe on him, were told to give all diligence to make their calling and election sure, for if they would do these things they should never fall. And they were exhorted to beware, lest being led away with the error of the wicked, they also should fall from their own steadfastness.

After they were thus made partakers of the promises of God in Christ, by the gospel, they were instructed to live in the Spirit, to have no fellowship with the unfruitful works of darkness, and to come out from among those who would not serve the Lord, because that he had said, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In view of these glorious promises, Paul says to the Corinthian christians, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And the same Paul, whose instructions have been so often wrested to the destruction of the wretchers, after showing the christians of Galatia, that they could not be saved by those works of the law, which had been abolished and done away by the Sacrifice of the Savior, says, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new

creature, and as many as walk according to this rule, peace be on them, and mercy and upon the Israel of God." But he did not say that peace and mercy should be upon those, who would not walk according to this rule, nor did he tell them that those works of the law, by which no flesh should be justified, were either repentance and faith in Christ, or those good works, which the new creature must do to be saved, for he had before told them, that those who would not do the works of righteousness, should not inherit the kingdom of God.

The apostles did not teach, that those who were once chosen to partake of these promises, could not become castaways but they declared that those, who were clean escaped from them who live in error, and had been sanctified by the blood of the covenant, were not long made partakers of the promises, even here on earth, much less of eternal life, if they forsook the right way, and turned from the holy commandment which was delivered unto them; for it had been better for such not to have known the way of righteousness. They taught, that those who had once been enlightened, who had tasted of the heavenly gift, and who were made partakers of the Holy Ghost, could then do such despite unto the Spirit of grace, as to make it impossible for the word to renew them again unto repentance, there was no more sacrifice for their sins, and they were given over to that fiery indignation which shall devour the adversaries. The blessed apostle Paul, who has been held to teach so

many things, which he never taught, in his old age, when he was ready to be offered, and about to receive his crown of glory, says to Timothy, "Thou knowest that all they which are in Asia be turned away from me." These Asiatics, who had known what it was to believe in Christ, had turned away from the teaching of him, who said to the Galatians, "But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." The apostle did not say that he prayed for those men who were once believers, nor did he tell Timothy to pray for them, but he merely adds "The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain." The language of the apostles does not warrant the belief, that eternal life was so bestowed on these christians, when they repented and believed what Paul taught, as to carry them to heaven after they turned away from his gospel.

Those who dare so misinstruct men, as to give them a hope of being saved, without their repentance towards God, and faith in Christ for the remission of sins, with that holy life in the Spirit, which the apostles taught those to live who believed the gospel, have no more authority from the word of God, for what they teach, than the vagabond Jews had to use the name of Jesus, when they undertook to drive the devils out of the man, and were themselves driven out of the house by the devils. The devils knew what authority Paul had, and they knew who Jesus was, but they

would neither allow themselves to be commanded by their vagabond servants, nor suffer them to make the attempt, without chastising the villains for their arrogance.

Men who inquired of the apostles, to know what they must do to be saved, were neither told to do what would ruin their souls, nor that they could not do what must be done to save them. Commissioned and sent by God, they preached a way of Salvation which had a *how* to it—a way to commence the great work, and a way to press on towards the mark, for the prize of the high calling of God in Christ Jesus. They had but one road to heaven, and their directions for finding it were so plain, that men stood in no need of somebody to explain them, so as to make the way of salvation a little plainer than God had made it. But how is it, that in this age of light, when the bible is in the hands of every man, that he who at last arrives on gospel ground, has first got to go through the wilderness of no-how, and cross the desert of know not what it is, before he can even get a glimpse of the land of Canaan. What is it that obstructs the vision, and hangs like a thunder-cloud over the way, which was once so clear that men sprang into the kingdom by thousands, as soon as they were shown the door? Must there not be something to cause this darkness, and has not the hand of some Joab been at work in this deplorable business, or will men say, that God has made that dark, which he once made light. Has the Lord become a wilderness unto Israel, or has he thrown

clouds and blackness over the highway, which he opened, so that the wayfaring men, though fools, should not err therein? Why is it that there is so much groping necessary before it can be found, that those who make out after much perplexity to find it, hardly know how they got there, or where they be, after they are there?

Unless we are prepared to charge the Lord with causing some christians to live in such darkness, as scarcely to know whether they are in the fold, or out of it, and with preventing sinners from repenting and believing in Christ, there must be some other cause, which prevents the truth from producing that effect, which it did once produce. Should we happen to be so ignorant of our bible, and so badly instructed, as to be audacious enough, to say that is the will of the Lord to have it so, and therefore christians cannot have light, and sinners cannot repent, might he not answer us by saying, "Ye have made the commandment of God of none effect, by teaching for doctrines the commandments of men."

In the first century when the sinner heard that there was a way to save his soul, he said, "Sir's what must I do to be saved." "Repent," says Paul, "and believe on the Lord Jesus Christ, and thou shalt be saved"—if any man preach any other gospel unto you, let him be accursed, for there is none other name, under heaven, given among men, whereby we must be saved. This is what I teach throughout all Judea, Asia and all other places, both to the Greeks, and to the Barbarians, both to the wise, and to the unwise, for the same

Lord over all, is rich in mercy, unto all that call upon him.

This was the direct reply to such inquirers then, without any reservation, or equivocation, from all who knew what the gospel was, and what they must do to become partakers of the promises; but should a sinner in this century, after finding out that he had a soul, and beginning to feel as if it were worth saving, ask that all important question, "What shall I do to be saved?" the Lord only knows what instruction he might not receive; but he would be more likely to get almost any other answer, than to hear, "That he must repent and believe on the Lord Jesus Christ." For such information as he would receive, might be given with very little deference to what the Lord says respecting the things, which he must do to be saved, and the answer might wholly depend on the peculiar doctrinal notions, which were taught by the commandments of men, in some one of the Isms, to which the instructor, on whom he happened to light, might happen to belong, when he asked the question.

Some teachers of what they call pure and undefiled religion, might start with surprise, at hearing such an interrogatory, and say, "What shall you do to be saved—why, have you not heard of the blessed gospel, which we teach, every where that we can—do to be saved—our good god saves all men, whether they seek for salvation, or seek to have nothing to do with it. It is impossible to lose your soul, our god is so good that he will save it, in spite of all that you can do to des-

troy yourself—Therefore, it will profit you much more to gain a very *little* of the world, than it will to spend your time in foolishly asking such ridiculous questions."

Other instructors might tell him, "That there was once a very good man by the name of Jesus, who lived a very sober, moral life, and set an example for men to follow; that he was called a savior, in those days of ignorance, by his followers, who believed that he could save them; but in this age of great light and wisdom, they had found out that all those men were mistaken about his being a savior, as there was no necessity for mankind to do any thing more to be saved, than merely to *cultivate* the dignity of human nature, and copy the example of the man Jesus."

But if the man should happen to have a little too much wisdom to be satisfied with the first of these answers, and the Lord only knows how he could avoid having it, for it seems as if it were utterly impossible for all the devils, that are deceiving men, to make a man believe any thing of the kind, and I do not believe that they could, without the aid of the extraordinary light of the nineteenth century. And should he be a little afraid to trust his soul on his own cultivated dignity, for fear that it would not prove to be a better staff for him to lean upon, than Egypt was for Israel in the day of trouble, and conclude to inquire a little farther, to see if he could not find out what he must do to be saved, the next answer might be, "That there was a Savior, who had insti-

tuted a church, and ordained men with authority to govern it; that the way to be saved, was to enter that church, whose teachers could *truly* claim to be the *true successors* of the apostles, for all things, which were necessary to save men, were deposited in this church and under the control of her officers, who alone have the power to open the kingdom of heaven, and do that work for sinners, which must be done to save their souls."

But should the inquirer have the least acquaintance with the history of the church, he would stand aghast at being told, that the Lord had so empowered all these church officers from the time of the apostles; for he must see at a glance, that they were sometimes of such a character, as to make it wholly impossible for them to have his grace for themselves, or to have the charge of it, so as to bestow salvation upon others. And he would see that this was not what he must do to be saved, for he would be much more likely to think that the Devil had a hand in setting some of these wicked men over the church, than to believe that the Savior ordained them to minister in holy things, and continue the *true succession* by ordaining other officers.

On inquiring still farther, to see if it were not possible to find some one, who could tell him what he must do to be saved, a teacher might tell him "That salvation was by faith alone, without any works whatever, for all who would believe the gospel, that men must exercise faith in Christ, and that

would save them." "If that will save me," says the man, "how shall I exercise faith, and what must I do to acquire that belief, which will save my soul?"

The instructor now, in order to open the road, and let the man see clearly what salvation was, and what he must do to save his soul, would be obliged to give him the following information, in some form, and he might commence by saying, "That the first covenant was a covenant of works, but man by his fall, having become wholly defiled in all the faculties and parts of his soul and body, conveyed the same corrupted nature to all his posterity by ordinary generation, and being incapable of life by that covenant, the Lord was pleased to make a second commonly called the covenant of Grace, wherein *he freely offereth* unto sinners life and salvation by Jesus Christ, requiring of *them faith in him* that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit to make them able and willing to believe. That all those whom God hath predestinated unto life, and those *only*, he is pleased in his appointed and accepted time to call out of that state of sin and death. This effectual call being of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call."

Proceeding with the instruction, the teacher might tell him, "That according to his eternal and immutable purpose, and the *secret* counsel and good pleas-

ure of his will by the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. That these angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so *certain* and *definite* that it cannot be either increased or diminished. That as God hath appointed the elect unto glory, so the rest of mankind, according to the unsearchable counsel of his own will, he was pleased to pass by, and to ordain them to dishonor and wrath for their sins, for the praise of his glorious justice. That God did from all eternity decree to justify *all the elect*, so that they can never fall from a state of justification, but that others, not elected, can never *truly* come to Christ, and therefore cannot be saved."

After he had given the sinner these all important instructions to show him the way to heaven, he might say, "But the doctrine of this high mystery is to be handled with *special* prudence, and I now set it before you, to let you see, that you are wholly unable to exercise faith, until it shall please the Lord to enable you to believe, if you be one of the elect."

"But," says the suffering man, "I studied the bible a little, which set me to thinking about my soul, for I there found, that God commandeth all men every where to repent and believe on the Lord Jesus Christ, promising salvation to all, who will call upon him, and I thought, that in order to be saved, it was necessary for them to repent and believe."

"You are mistaken," says this preacher of Paul's doctrine, "we never teach men to repent and believe on the Lord Jesus Christ; salvation is of faith, that it might be by grace, and they are wholly passive in receiving it, for faith is not of themselves, it is the gift of God; men cannot be saved by doing the works of the law. Because they have wholly lost *all ability* of any kind, so that, they can neither save their souls from the destruction, which is coming on the "Untoward generation" in which they live, by repenting and believing on the Savior, nor do any thing towards preparing themselves thereunto. This is the glorious doctrine of our church, saving faith before repentance, which keeps men humble, and our hope hangs solely on this great mystery of our election, when we walk in darkness and have no light. Such is the only way in which we show sinners how to come to Christ and save their souls."

"Lord help me," says the poor man, "what shall I do, *to find out* what I must do to be saved? Can it be, that there is a Savior, and no way for the sinner to approach the mercy seat? Is there no balm in Gilead, and no physician there?"

How many other things the man would be told, of about as much benefit to show him what he must do to be saved, before he would hear that he must repent and believe on the Lord Jesus, it is impossible to tell; but he might be informed that he must be regenerated by the water instead of repenting and believing under the word, and being born of the Spirit; that partaking

of the sacraments was the way to be saved, and a legion of other notions, which it would take a volume to enumerate and describe.

But while the inquirer is in this condition, utterly unable to get the least information, so as to know what a sinner must do for the remission of sins, or where he shall go to find the Savior, up comes a christian, who has found out in whom he believes, and has set his foot on the promised land, notwithstanding all the light of the age. Says he, "I can tell you what to do, for I know that the Lord for Christ's sake forgave my sins, and bestowed his blessing upon me." "My good friend," says the man, "if you know how the sinner can be forgiven, and be saved, for pity's sake tell me, so that I can know a little something about what must be done." "Why," says the christian, "you must pray for faith; that was what I did when I was all in the dark, just as you are, trying to find the way; I put away every thing from me, which I knew to be wrong, confessed my sins, and determined that I would seek for salvation through Jesus Christ, and then I prayed for faith with all my soul, mind and strength, and it was not long before the Lord gave me faith, so that I was enabled to believe, and rejoice in having found the Savior."

This Christian has got through the wilderness, and crossed the great desert, so as to know that he is in the land of Canaan, but he does not know how he got there, nor what road he traveled. For he had repented and believed that God had raised the Lord Jesus

from the dead, to be a Savior for those who would call upon him, before he received what he calls his faith, which enabled him to believe, but which was the gift of the Spirit, which did enable him not to repent and believe the gospel, but to know that his sins were forgiven, and to call Jesus his own Lord by the Spirit. He had then received the things of the Spirit, which the natural man receiveth not, neither can he know them, until he repents and believes on the Lord Jesus. It was hearing the "Word of his salvation," which caused him to repent and believe that Jesus was exalted to be a Prince and a Savior, to give repentance to Israel and forgiveness of sins, and not any aid which he received from the Spirit before that he did repent and believe it.

There is no necessity for depreciating or dishonoring the Almighty word to honor the Spirit, and the apostles never allowed themselves to do any thing of the kind; they gave both the Word and the Spirit their appropriate place in the great work of salvation. It was under their preaching of that word, which they were commissioned to make known, that men repented and believed that Jesus was exalted to be a Savior, the Spirit then revealed him to them as their Savior, took up his abode in their hearts, and led them along on the highway of holiness unto eternal life. It was the Spirit that worked in christians both to will and to do. It was the word that caused sinners to repent and believe on the Savior of Israel. This was the way in which salvation was made plain, so that all could un-

derstand it, when the commandments of God were taught, instead of teaching *for* doctrines the commandments of men.

Those teachers who with the word of God in their hands can teach *for* doctrine what takes away the key of knowledge, and shuts up the kingdom of heaven against men, so as to hinder those who are entering in, will find in the end, notwithstanding, whatever may now be the emoluments of their office, or the dignities which may have been heaped upon them, that they have been engaged in a very unprofitable business. It will indeed, then, be wo to all such, and they will wish that they had lain like Lazarus, at the gate of some rich man, begging their bread, instead of allowing themselves to have been teaching that, which hindered sinners from finding their way to the Savior.

But here I see that I must proceed and show that those doctrines which hinder the gospel, are not only in direct opposition to the word of God, but I must also show, who were the originators of that foul theology, which has so long cursed the world. For unless I go to the bottom of this business, and endeavor to tear up, God helping me, the foundations of the iniquity, I know the devils so well, that I am aware of what they will suggest, even to the minds of those who are christians, to keep them from paying any attention to what I have said, and prevent their examining their bibles on this subject for themselves.

Therefore, to head the devils as much as possible, I

will give a synopsis of what they will say of me, as I well understand what they will throw into the minds of men, and what will be said under their influence. They will say, "Do you not see, that the writer is one of those poor ignorant fanatics, who thinks that there are no christians- excepting himself, and those who believe just as he does; who believes that all ministers are the children of the Devil, and concludes that he knows much more than every body else." Now I wish to inform all those, to whom, they may suggest any thing of the kind, that the devils are liars, for I do not belong to any school of fanatics, and I neither think, nor believe, any such thing. But on the contrary I fully believe, that there are many christians, who will receive the end of their faith, even the salvation of their souls, in all the denominations, where the corner stone of the building, the atonement of the Savior, is, not thrown out, nor so perverted, as to hold forth the idea of saving all men, or a part of them, without that holiness, which men must have to see the Lord. I also fully believe, that there are many laborers in the field, who will gather in a glorious harvest of souls, and be surrounded by a galaxy of starry crowns, with whom they will rejoice, in the bright realms of eternal glory.

Where men so hold the sacrifice of the Lord Jesus, the great doctrine which must be held, as to make it possible to save the soul, it is not for me to say, how much error they may hold along with it, and still be saved. Though there is great danger, that the

heaven will so contaminate the whole lump, as to place them among the number of those, who will say, Lord, Lord, to whom he will say, I never knew you, depart from me ye that work iniquity. Therefore, when the devils suggest to men, that I do not believe there are any true followers of the Savior, they are foul liars, and those whom they may try to make believe their lies, can be much more profitably employed in searching the scriptures for themselves, to see whether these things are so, than in allowing their minds to be filled with their suggestions.

But though I do believe that there are many, who teach truth enough, to save both themselves, and those that hear them, yet I also know that there were many prophets of Baal, when the fire of the Lord fell from heaven, and devoured the burnt sacrifice, consumed the wood and the stones, and licked up the water that was in the trenches. And I also know, for who does not, that knows any thing about it, (unless he believes, that all the fathers were safe guides to follow, and fit subjects for canonization, which if he can, God help him, for he needs it,) that the word of the Lord, has always been perverted and mystified by an ungodly race of men, who have professed to teach others what they must do to be saved. And I believe that some of these wicked teachers, have often had such authority in the church, as to force others, who did know something about the truth, and who would have taught it, had it not been for them, to teach their perversions and mysticism, instead of preaching the gospel. It

was the teaching of their infernal dogmas, that corrupted the Church, and made her a cage of unclean birds, while her leaders were peddling relics, adoring images, and butchering one another even in the sanctuaries, that they might have the preeminence, and make themselves lords over God's heritage. These *true* successors of the apostles, were certainly very unholy workers in the Lord's vineyard, and their faith did not make them suffer the loss of all things, nor count them but dung that they might win Christ.

I also fully believe, that the word of God has been hindered for a long time, by the mystified doctrines of these fathers, as they are called, and that the Church is still greatly under the influence of what they taught, which is now held and preached by many, who know as little about the doctrines taught by the apostles, as they did, and who rest their hopes of salvation more on their mysteries, than on any saving knowledge which they have of the truth.

What is it, but the teaching of their perversions of the word of God, and their unscriptural mystifications, that has thrown clouds and darkness over the plain way of salvation, which the apostles taught, so that men had no difficulty about finding the road ? What is it, that gives the deceivers their power to make men believe, that there is no Savior, or that he will save all mankind, if it be not their holding up the mystical abominations of the fathers before their eyes, which instead of manifesting the truth to the consciences of all men, revolt all, except those who lean upon these

mysteries for a hope, and those who look at them with awe, not daring to let their reason examine the heathenism, because they are taught to believe, that these doctrines of men are the *secret* things of the Lord?

What is it, that makes some professing christians so daringly live, in a manner so contrary to that which the apostles taught those to live, whom they instructed to walk in the Spirit—to cleanse their hands, and purify their hearts—to walk honestly in the sight of all men, perfecting holiness in the fear of God? What is it, but the holding up before such church members, the vile doctrines of the fathers, that makes them so regardless of God's commands, that the finger of scorn can even be pointed at the church, because they will not even walk *honestly* towards them that are without?

The apostles taught that remission of sins was by faith in Christ, instead of their being remitted by the ordinances and ceremonial works of the law as they were before the Saviour came; it was these works of the law by which no flesh should be justified, because sins must be forgiven through faith in the sacrifice of Christ; the sacrifices under the law having lost their efficacy after his death. The apostles made salvation depend as much on good works, as on faith; they never taught the one, and denounced the other, but after the fathers corrupted the Church, they made Christianity to consist solely in faith to believe whatever abomination, they saw fit to teach, neither obeying the Gospel themselves, nor allowing others to obey it. It is this preaching the faith, faith, of the fathers without

good works, which gives these unholy church members a hope of heaven in their sins, and encourages them to disobey God, for they are taught to believe that they cannot lose their souls, either because of their faith in the doctrines, or because they did once repent and had the Spirit, when they obeyed the truth. Though they have since allowed themselves, under these false instructions, to lead such ungodly lives, that they have not got, and cannot have the Spirit, which alone gives the Christian his good hope of eternal life, until they repent and do their first works over again.

What is it, when sinners are convicted by hearing the word, which keeps them from repenting and believing that God has raised up Jesus to be a Saviour, but the doctrines of the fathers, which they hear from the pulpit, to tell them that they cannot repent and believe the Gospel? How many have waited until they have hardened themselves and lost their souls, in consequence of these horrible instructions from the fathers, and how many are now waiting for the Lord to do the very things for them, which he commands them to do, to save their souls, and which he says, they must do or they shall be damned, the Lord only knoweth. But there must be a multitude, which no man can number, that have been raised up in, and around the Church, who have gone down to the bottomless pit, under the blighting influence of the foul mysteries of iniquity which were introduced by the fathers.

This mystifying the word of God is their work ; it never was done before their time, or rather it more properly belongs to the Prince of hell, who first concocted this mystery of iniquity, and then gave it to these wicked rulers of the Church, by which he has done more to hinder the Gospel, and corrupt and ruin souls, than by all the other systems of falsehood, which he has originated to deceive and destroy mankind. It is a foul calumny to charge the Most High, with being the author of those things, which come from the Devil, or with permitting those, whom he authorized and sent to preach his Gospel, to teach any thing of the kind. Those holy men never taught any such ungodly mysteries, but they fully explained the purpose of God, before the foundation of the world, to make the Gentiles fellow heirs with his people, in Christ Jesus, instead of teaching, that the Lord had revealed a mystery to them, which no man could understand, for the benefit of all, who would hear and understand it.

The fatalism of the heathen philosophers, the foul doctrines of the Fathers, and the Necessarian philosophy, are all the same abomination, and they all sprung from one source, for it was the Devil, who gave the heathen their notions of fate, the fathers their system of doctrine, and the infidels their rant about cause and effect. The apostles were never troubled with any difficulty about causation, nor did they ever tell those, whom they taught the way to be saved, that there was a something, out of themselves, which rendered it certain, that all their volitions must be just what they

were. Their doctrines of grace could be *effectually* maintained against all adversaries, without the aid of the infidel's Necessarian system of philosophy. There has been a great many systems of what is called *Felozefee*, which have been taught by some very great men, but which it would have been far better for the teachers, and for the world, had they been left untaught. But notwithstanding all the false philosophy, which was formerly, and is now such a curse to the world—the great Mr. Edwards, who quotes Hobbes, and appears to have adopted the infidel's views of causation, has seen fit to leave it on record, as his opinion, “That every act of the will of man has a sufficient and therefore a necessary cause which renders it certain that the mind will act in the manner which it does.” The object of President Edwards was to make the Necessarian system of philosophy uphold the doctrines of the fathers, which he calls the doctrines of Grace.

I believe that such are his views fairly stated, which I have enclosed in points, though they are not his own words, and I stand ready to be corrected, should I have misstated them. For I must confess, that I do so abhor the infidel's metaphysics, let them come from who they may, that the determining power of my will, is either so *operated* upon by something, or else I have so much power to determine for myself, that I can hardly have the patience to wade through the chaff and the dust, which these great metaphysicians always raise, in their labored endeavors to tell what

they intend to say, but which, they never fail to declare at the same time, that they do not mean to say.

The advice of a man, so unlearned as myself, may not be greatly heeded by the learned, but however, I shall venture to give it, and I advise all such writers, to first understand what they say, and whereof they affirm, so that they can at least be understood, and let them know enough about what they write, to know whether they are feeding out poison to help the Devil destroy souls, or doing what may help to save them, before they undertake to teach, either their own metaphysics, or the notions of other metaphuzzers, whose wisdom did not keep them from contradicting the word of the Lord.

As it is asserted by those, who hold the Necessarian philosophy, and who are of such great authority among men, that man has no power to will, and that some sufficient motives are always the cause of the first acts of the will, let us ask the God of the bible a few questions, and see if he will not give some answers which will help to untangle this false philosophy, so that we can see to whom it belongs.

Ques. I.—Blessed Lord, what did you do to reclaim those wicked Israelites, when they were worshipping their idols, instead of worshipping thee †

Ans. I.—“I sent unto them all my servants, the prophets, rising early and sending them, saying O! do not this abominable thing which I hate. I said to the wicked nation, Behold I, even I, am against thee, and I will execute judgement in the midst of thee, in the

sight of the nations, and I will do in thee, that which I have not done, and whereunto I will not do any more the like. I said, thou hast fretted me in all these things, and I will judge thee, as women that break wedlock and shed blood are judged, and I will give thee blood in fury and jealousy. Because of all thine abominations, the fathers shall eat their sons in the midst of thee, and the sons shall eat their fathers, and I will execute judgments in thee, and the whole remnant of thee, will I scatter into all the winds, because thou hast defiled my sanctuary with all thy detestable things and with all thine abominations."

Quæ. II.—Lord, what more did you do, or say to let these sinners see, that you were in earnest, desiring to have them obey you, and not wishing to destroy them?

Ans. II.—"I called on the transgressors to *consider, repent, and turn* from their evil ways; I reasoned with them, *showing* fully that their idols were not gods, and though their sins were as scarlet, and as red as crimson, yet I declared that they should become as white as wool, and as pure as the snow of Lebanon, if they would only be *willing and obedient*. I told them how much I loved, and how much I had done for their fathers; that I had been a wall of fire to defend them from all their enemies; that they were married to me; that it was I who had decked them with gold and silver, given them raiments of fine linen and silk, and fed them with honey, and the finest of wheat. I declared that my hand was not shortened, that I would even then,

notwithstanding all their provocations, cause all their enemies to be at peace with them, and pour out a blessing upon my people, that there should not be room enough to contain it, if they would only hearken and obey my voice. In connexion with all my exhortations, and promises, I denounced them with the most fearful judgments, and declared that I would deal with them in fury, if they would persist in their abominations. That mine eye should not spare, neither would I have pity; that I would watch over them for evil, and not for good; that I would recompense their own ways upon their own heads."

"I told them that the false pen of their scribes worked for falsehood; that their prophets prophesied falsely; that their priests had violated my law and profaned mine holy things. I declared that I was against the prophets, and some hand should be upon them, because they had seduced my people, saying Peace, and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar. Therefore I said that I would rend their wall, and consume those who daubed it, for there should be no peace for Jerusalem, because I would bring the worst of the heathen upon them. They should come up as clouds, their chariots should be as a whirlwind, and their horses swifter than eagles; and the inhabitants of the bloody city, should be slung out of her, for I would wipe Jerusalem, as a man wipeth a dish, wiping it, and turning it upside down."

"To reclaim them, after all their refusing to hear

me, I withheld the rain, and took away their bread, saying to my prophet, it may be *they will consider!* though they be a rebellious house. Their fields I smote with blasting and mildew, and when their vineyards and olive trees increased, I let the palmer worm devour them. I sent the pestilence among them after the manner of Egypt—their young men I slew with the sword—I overthrew some of them, as I overthrew Sodom and Gomorrah, and others were as brands plucked out of the burning.”

“After all my reasoning, promising, and threatening, I swore by myself, that I had no pleasure in the death of the wicked, but that the wicked should turn from his way and live. And I again commanded the sinners to repent and turn themselves, so that *iniquity* should not be their ruin—saying, cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit, for why will ye die O house of Israel. For I have no pleasure in the death of him that dieth, wherefore, turn yourselves and live ye.”

But after I had done all this, that they might be saved, if they would only be willing and obedient, and they still continued to transgress at Bethel, and to multiply their transgressions at Gilgal. When the land was full of lies and robbery, and the city full of blood—when her priests profaned my holy things—when her Princes were like ravening wolves to shed blood, and destroy souls for dishonest gain—when my people stole, swore falsely, and committed adul-

tery and murder—when they made my house a den of robbers, coming before me, after burning incense unto Baal, and saying, we are allowed by our idols to do all these abominations. Then I said, Prepare to meet thy God O Israel !!! And I told the transgressors that I would meet them, as a bear that is bereaved of her whelps, and rend the caul of their heart, and be unto them like a lion, to tear them in pieces, and there should be none to deliver."

Ques. III.—Righteous art thou O Lord, and just and holy are all thy judgments. What thou hast revealed respecting thy dealings with these transgressors does not look as if thou had decreed in the *secret counsel* of thine own will to foreordain *these sinners* to everlasting death for the praise of thy glorious justice ! Nor does it look, as if thy justice could be impeached, because thou gave these wicked men over to the tormentors, when they had so fully fitted themselves for thy wrath, in spite of all thine endeavors to save them from destruction. Be not angry with thy servant and allow him to ask thee one more question. What effect did *all thy wotives*, which thou, in thy goodness, didst see fit to use to reclaim these rebellious Israelites, produce upon their *wills* ?

Ans. III.—" Though I, the Lord God of their fathers, sent to them by my messengers, rising up betimes and sending, because I had compassion on my people, and on my dwelling place, yet they mocked my messengers, despised my words, and misused my prophets, until my wrath arose ; till there was no rem-

edy. Wherefore, I commanded my prophets whom they were misusing and murdering, to *pray* no more for the wicked nation, for I would not hear them; declaring that though Noah, Daniel, and Job, stood before me to plead for these heinous sinners, they should deliver neither son nor daughter, they should only deliver their own souls. For I would bring such evil upon Jerusalem and Judah, that whosoever heard of it, both his ears should tingle; when I sent my four sore judgments, the sword and the famine, the wild beast and the pestilence, to cut off man and beast from the land. And at last I poured my fury upon them for the blood that they had shed, and the abominations that they had committed, forsaking my dwelling place, and sweeping the haughty transgressors out of the good land that I had given their fathers, with the besom of destruction.¹⁴

It does not appear to me to be necessary to ask the Lord any more questions, to show from what source the fatalism of the heathen, the predestination of the fathers, and the philosophical necessity emanated? The government of Jehovah does not appear to be administered according to the notions of Fate and decrees, which some of his creatures have been led to suppose, for he has never dealt in mysteries, when calling on mankind for obedience. Nor has he ever required that they should exercise a blind faith without a reason, but he has reasoned with men, to show them that his ways were equal, and their ways unequal, when they refused to obey his commands, and insult-

ingly endeavored to charge him with dealing unjustly. Therefore, I shall propound a few more questions, which the Lord will consider too impertinent for him to answer, after what he has said. And I shall leave the task of answering them, to those learned Necessarians, whose *powerful logic* can make truth falsehood, or falsehood truth, whenever they see fit to exercise their mystifying talents; or let that Potentate, who opposeth and exalteth himself, above all that is called God, so that he as God sitteth in the temple of God, shewing himself that he is God, step forward and defend his Necessarian philosophy, if with all his great abilities, he shall think himself to be capable of giving such replies, as will be of any benefit in maintaining that seat, which the fathers gave him.

Ques. I.—Blessed Lord hadst thou in the *secret counsel* of thine own will predetermined to pass by thy people; and hadst thou foreordained those Israelites to wrath, for the praise of thy *glorious* justice!! when thy *revealed will* so flatly gives the lie to the foul blasphemy of the fathers' doctrines?

Ques. II.—Blessed Lord, did you or did you not, wish to save those wicked Jews from that awful destruction, which you at last so *justly* brought upon the nation for their great wickedness?

Ques. III.—Lord if the Necessarian doctrine be true, that man has *no power to will*, and if these Jews had *no power to will to serve thee*, under all the motives which were placed before them, for what purpose didst thou send thy messengers to declare thy word, for

what purpose didst thou take away their bread, blast their fields, let the palmer worm devour their vineyards, overthrow some of them, as thou didst the men of Sodom, and slay their young men with the sword?

Ques. IV.—Lord if it be true, that there must always be some sufficient motive, out of the man himself, to cause his mind to will, before that he has any power to will, why didst thou use so many insufficient motives to make these sinners willing to serve thee?

Ques. V.—Lord if it be true, that thou alone hast the power to cause men to will to do the things which thou requirest of them, why didst thou not use a sufficient motive to render it certain that these Israelites would will to do, as thou didst wish to have them?

Ques. VI.—Lord if it be true, that all the motives which thou didst set before these Jews, left them *wholly powerless* to will to obey thee, why wast thou so greatly angry with them for not *willing*, and why didst thou promise all thy blessings to them, if they would *only be willing* and obedient?

Ques. VII.—Lord if it be true! that thou didst hold in thine own hands sufficient motives, which would have made thy people willing, why didst thou so *unwisely* employ thyself in using those insufficient motives, which left thy people powerless, and which could not produce the effect for which thou didst use them?

Ques. VIII.—Lord if it be true! that there is no power in man to will, and if all the acts of his mind

be set in motion by a train of causes, out of himself, who set that train of causes in motion?

Quæ. IX.—Lord if it be true! that there was a train of causes, which rendered it certain, that these Jews would serve their idol gods, instead of serving thee, why wast thou so fretted and provoked with their abominations, which those causes had the power to make just what they were?

Quæ. X.—And Lord why didst thou, a just and a Holy God, punish thy people so cruelly for their unholy conduct, which this wicked train of causes caused to be just what it was?

Some other questions might be proposed, but it appears to me, as if these ten will give those who hold the mysteries of the Fathers, or even the author of the infidel system, some trouble before either they, or he, can answer them, so as to satisfy a man of common sense, that their doctrines do not make the blessed Lord God of the bible act ridiculously, as well as wickedly.

Those men, who hold a system of philosophy, which obliges them to charge Jehovah with acting in this manner, had much better rid themselves of their philosophy, before they render up their account, than to meet him with such a system in their right hand.

To talk about not limiting the Holy One of Israel and declare as they do, that because the Lord is Omnipotent, therefore, he has the power to make his creatures obey independent of themselves, when he has placed the power in their hands, and made their

happiness or misery depend on the use, which they make of it, is only to assert another of the falsehoods, which came through the fathers. Jehovah claims no such power in the bible as that, which compels either men or angels to obey him. He has already lodged that power in the hands of the beings from whom he requires the right use of it, and therefore, cannot use their powers for them.

I am well aware that those who teach the doctrines, try to shuffle around the awful consequences which flow from them, for I know that the infidel Hobbes, when told that his Necessarian System destroyed accountability, and made God the author of sin, denied it and used the following language, "I deny the consequences," said he "The nature of sin consists in this, that the action done proceeds from our will, and be against the law. That freedom which the whole world do assent unto, is the same that I assent unto, namely, that a man hath freedom to do, if he will, but whether they have freedom to will, is a question which they never thought of. Now when I say that the action was necessary, I do not say that it was done against *the will* of the doer, but with *his will*, and therefore necessary, because man's will, that is every act, or volition of the will, had a sufficient and therefore a necessary cause."

Such was all the reply that Hobbes could make to the charge of those, who told him that his philosophical necessity destroyed accountability and made God the author of sin. The deep thinking infidel, who

fancied that he had thought so much deeper than every body else, did not appear to know, that more than a thousand years before he was cradled, his no power to will, had not only been thought of, but had been taught, philosophically, by some of the vilest men that ever lived. But the sceptic must have known, that his answer was nothing but a vile sophism, for he had no doctrinal system of false religion to uphold, by holding on to his no power to will.

The great President Edwards holding the same views, and advocating the same falsehood, that man has no power to will, says, in his letter to Mr. Erskine, in 1757, "And I think, whoever imagines that he or any body else shall ever see the *doctrines* of grace effectually maintained against these adversaries, until the truth in this matter be settled, imagines a vain thing." And to maintain such doctrines of grace, which the word of God will not maintain, he argues, or rather philosophises, in his treatise on the will by asserting, "That the mind does not will in any given manner, without a motive, cause or ground, which renders the given choice, rather than a different choice certain." But who cannot see, notwithstanding all the fuss which the President raised, and the multitude of his words, words, words, in his great anxiety to put down the Ism of Arminius, that here is a power behind the throne, which controls the Throne. And how does it help the matter to sophistically say, that the action done, is done with the *will of the doer* when his will is not caused to be what it is by himself, but by the

motive, cause or ground, which renders it certain, that his will to do the act will be just what it is.

What difference does it make to the sinner, whether God causes him to sin directly, or sets a train of causes in operation to work upon his will, which he has no power to avoid, and thus indirectly causes him to become a transgressor, by making him will to disobey his commands. To will to perform an act, is the pivot, the starting point of all action, and if the man has no power of himself to will, until the cause operates upon his mind to give his will a certain direction, he is not accountable, and it is a sheer fallacy to say that he is accountable for doing that which his will under the *control* of a cause led him to do. The man either has the control of his will, the *power to will*, or he is not accountable, and a righteous God does hold him accountable for the acts of his mind, as well as for his other acts—Therefore, he has the power to will, and those Jews, whom God destroyed for not *willing* to obey him, had the *power to will*, to serve him, notwithstanding all the false daubing of the infidel Necessarian wall, by Edwards, and other daubers.

It does not require any great powers of mind, nor any great exercise of small powers, to discover what the trouble was with President Edwards. His writings fully show, that he was greatly afraid that the *Ism* of Arminius would *outstrip* the *Ism* of John Calvin. He appears to have imbibed a portion of that spirit, which is so often shown by the *Ism*ites, who frequently seem to act, as if they would about as soon

have the sinner remain impenitent and lose his soul, as to see him repent, and join any *other* *Ism*, except their *own*! How little do such men know about what *spirit* they are of, or what they *are* doing! But the President did not always hold his Original sin, and his will to will philosophy with quite so firm a grasp, if the writer of his Memoirs, has given a correct account of his earlier views and feelings. As I happen to have his works by me, I shall make a short extract from them. During the revival at Northampton in the year 1735, says the writer on page 35th, "Mr. Edwards seems to have decided for himself, the manner in which he was bound to treat awakened sinners;—to urge repentance on every such sinner as his immediate duty; to insist that God is under no manner of obligation to any unrenewed man; and that a man can challenge nothing in absolute justice, or by free promise on account of any thing he does before *he repents and believes!!!* He was fully convinced that if he had taught those who came to consult him in their spiritual troubles any *other doctrines*, he should have taken the most *direct* course to have utterly undone them."

Such doctrines are certainly in accordance with the teaching of the apostles, and the word of God will effectually maintain them, against all adversaries, without the aid of the Devil's philosophy. But how different these scriptural doctrines are, from those which he wrote and published in 1754 and 1758. Any man can see for himself, who can have the patience

to read his original nonsense about Original sin, and his wordy sophistry about no power to will to will. Had Mr. Edwards continued to preach such doctrines to sinners to bring them to repentance, instead of worse than wasting his time in these unscriptural speculations, which the Devil uses to make the wicked believe that they have no power to repent, he would not have been under the necessity of contradicting himself, as well as the bible, in his endeavors to maintain those doctrines of grace, which are founded on the fatalism of the fathers. Though Edwards was fully convinced in 1735, that he must not teach sinners any other doctrine, than that they must repent and believe, yet he spent the last of his days, when he might have been the most useful, in writing huge volumes to teach men that they have no power to repent, and are under the wrath and curse of God, not so much for their own sins, as for the sin of Adam, which sin God had justly charged to their account. This was indeed, preaching another Gospel unto men, from that which he had preached unto men!! And so fully was his mind possessed with this other gospel, that he appears to have been holding on to his false theology, even at his death, for a hope of salvation, instead of rejoicing in the fullness of the gospel of Christ, and having a foretaste of that eternal weight of glory, which the Lord hath prepared for all those, that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the holy city. There is every reason to believe,

that if he had employed his time in preaching the first Gospel unto men, instead of so unwisely writing those voluminous philosophical speculations to maintain another gospel, that his Master would have blessed him with more light in his death, than the account of his departure informs us that he had.

The whole system of Edwards, as well as the necessity of all other Necessarians, is nothing but specious sophistry—All their shuffling, and twisting, and turning of things upside down, will not help them, be they infidels or be they christians, their philosophy, *falsely spoken out*, does leave the creature wholly unaccountable, and it does throw all the sin in the Universe upon the Creator. It is not in accordance with the word of God, nor with his dealings with men, and the doctrines of Grace as taught by the apostles, instead of being aided by the false philosophy, are more hindered by it than by all things else, for the one is as opposite to the other as light is to darkness. But this is not the worst of this Mystery of iniquity—The Prince of hell was not content with originating a system of doctrines, which indirectly charges all the sin of men and devils upon a righteous God, but he must so arrange the foul scheme as to charge the Lord with setting a *train* of causes in operation to produce *all sin*, and then with *foolishly* using another *train* of causes to prevent his creatures from sinning, which have no power to do it, while he holds in his own hands, which he will not use, the only causes which are sufficient to keep the first

train from destroying those whom he is trying to save with his *insufficient* motives!

Such is the abominable system of government with which the Holy One of Israel is represented to be governing the universe by these mysterious *doctrines* of devils. But the ways of this unholy caricature, which was drawn by the fathers, are no more equal, than their ungodly conduct was after they became corrupted with the Devil's fatalism. Well might the wicked Jews have told the Lord, that his ways were unequal, if his prophets, whom he sent to call them to repentance, had asserted that they were wholly unable to repent, and were *foreordained* to everlasting death for the sins of their fathers.

The Holy prophets delivered their messages to the Jews, as if they were wholly unacquainted with "God's *secret* counsel!" They did not even seem to know, "That all men sinned in Adam, and fell with him, so that by his Original sin, they became wholly defiled in all the faculties and parts of soul and body." The Lord had not then revealed his *secret* counsel, and his prophets did not know that "Original sin had so bound them over to the wrath of God, as to subject them to death with *all* *miseries*, spiritual, temporal and eternal!!" The prophets appeared to be very anxious to have the Israelites repent and turn to the Lord, but they never tried to reclaim these sinners by telling them, "That man by his fall into a state of sin and misery hath wholly lost all ability of will, so that as a natural man, he is not able by his own strength to con-

vert himself, or prepare himself thereunto." The messengers of the Lord, did exhort the Jewish sinners, as if they thought, that these wicked men had a sufficient *ability of will*, and power enough in themselves to repent and do the things, which God required, so as to be forgiven and saved from destruction. It is somewhat strange that all the Lord's prophets should have been so ignorant of the Necessarian philosophy, Original sin, no ability, and all the rest of those doctrines of *Grace*, which cannot be maintained without the aid of it. But as these sinners lived under the law, and sometime previous to the reign of the Fathers, it may be possible that the Lord had not then, made the number of those Jews, who were to be damned, quite so *certain and definite*, that it could not be either increased or diminished, *before* he endeavored to bring them to repentance by his word and his judgments.

The prophets did certainly tell the Jews, that they were in a state of sinfulness, bordering on the dogma of Total depravity, which the fathers have bequeathed to the Church, but they by no means attributed their state of *sin and misery* to the sin of Adam. For instead of telling the wicked Israelites, "That they were to blame for their wickedness of heart, because they, as it were, brought it on themselves in Adam by the sin which he *voluntarily* committed, which sin was *justly* charged to their account."* They told the

* See *Memoirs of President Edwards* Page 213 Letter to Erskine. Also his original discourse on Original sin.

sinners, that their wickedness was because of the sins that they were *daily* committing, that their ungodly conduct had rendered them so abominable in the sight of God, that they were ripe for destruction.

The prophets neither taught that Adam's sin, justly charged to their account, had caused all their iniquities, nor that some motive, cause, or ground, out of themselves, was to work at their wills, to make them sinners; nor did they ever tell the wicked, that God had made any charge of all for Adam's sin!! But they declared that the Lord had a controversy with his people for their own sins, by which they had become so vile, and so accustomed to do evil, that it was as hard for them to learn to do well, as it was for the Ethiopian to change his skin, or the Leopard his spots. And when the Devil then, instigated some of the impudent race to charge the Lord with being about to punish them for the sins of their fathers, Jehovah himself, declared that it was false! that it was their own iniquities, and not their father's for which they should be punished, unless they would *consider* and forsake them.

Nothing can be more certain, than that the holy prophets neither knew that all men sinned in Adam, nor did they know that men had no *ability* to repent of their own sins, and the holy apostles were just as ignorant, as the prophets, of every one of those links, in that chain of doctrine, known by the name of the Five points, which the Devil introduced by the aid of the fathers, namely Original sin, Total depravity,

Predestination, Election to be believers, and the Final *perseverance* of all who are elected. There are no such doctrines, nor any thing like them taught in any portion of the word of God. Not a single one of the apostles, ever even so much as mentioned three of these unholy dogmas by name, nor did they ever teach any thing like them by implication, namely, Original sin, Total depravity, and Final perseverance. And their Predestination and Election, which they did make known, were no more like the doctrines, which the Fathers taught under these names, than the faith of Islamism is like the faith of the Gospel. The apostles never taught, that men were chosen to be believers, nor that they were certain of eternal life after they did believe in the Savior, unless they walked after the Spirit in obedience to the holy commandment, which was delivered unto them; nor did they ever teach, that God would by his Spirit either make sinners believe his word, or so make Christians walk, that they could not quench the Spirit and become so disobedient, as to lose the benefit of their election.

But before I show what the apostles did teach by their Predestination and Election, I must say a few words respecting myself, which I do not very much like to do, for though I am ready to give a reason for the hope that is in me, and to tell why I believe as I do, yet the adversary may use it to make some charge me with egotism, and with thinking that I know more than every body else. But as it is necessary for me

to speak of myself, in connexion with this subject, to show how my mind has been led to the conclusion at which I have arrived, I must do it. And I would again say, that I do not think that I know every thing, nor do I believe that I know any thing about the truth, which may not be very easily known by every body, who will only do what the Lord requires in order to know it. If men will only use their own power to will to search the scriptures for themselves, and obey the truth, without allowing their minds to be *inflawed* by those who teach in opposition to them, they will have no difficulty about knowing what the bible teaches them to do to save their souls. Though I do not profess to know every thing, yet I do believe that I am not so learned, nor so ignorant, but that I can express myself so as to tell what I intend to say, in such a manner that I can be understood, and for what I do say, I alone am responsible. Much *learning* hath not made me mad, nor have I any of that scholarship which enables some philosophers to lecture or write entirely above all comprehension, and what is more, I do not wish to have it.

The gracious Lord has so dealt with me, as to show that he is not willing to have the sinner die in his sins, be his iniquities ever so great, unless he be determined to persist in them, after he sees what he must do to be saved, as well as to show me that he is not unwilling to forgive his backsliding people, when they are led astray by the devils, if they will but *repent and return to him*.

After the Lord had so mercifully delivered me from the power of the devils, and I knew what it was to be forgiven and rejoice in the hope of eternal life through the blessed Savior, like all young converts, I felt a great desire to have sinners repent and believe, that they might be saved, and I urged those with whom I associated to repent immediately, and believe on the Lord Jesus with all the power of argument which I was capable of using, telling them somewhat earnestly what would be the awful consequences if they would not. For I was then wholly ignorant of all *theological speculations*, and did not know that there were any systems of theology, which stood in the way of the sinner's repentance. But I was always met by the sinners with the plea of their inability to repent in their *own strength*, which false notion, they had been taught by those who held the *false doctrines* of the Fathers, and often when I had said so much to them that they were troubled with the word, they would go and enquire of some professing Christians, to know if they had the power of themselves to repent; seldom if ever failing to come back and tell me, that Christians said they could not repent! And I could always see that such answers *edified* them greatly, for if I persisted in urging repentance, they were much harder than before, and they would soon tell me that I did not know more than every body else about Christianity—That they should repent when the Lord saw fit *to enable* them to do it, and they did not wish *to hear* so much all the time on the subject of religion.

The strange answers of these believers, and the ungodly effect which they produced on the sinners, set me to studying the bible, to see if I could discover any thing in the scriptures, which would justify professing Christians in telling sinners that they could not repent and believe in their own strength. After investigating the Old and the New Testament as thoroughly as I was capable of doing, I came to the conclusion that there was no such doctrine taught in the word of God, but on the contrary, I found that under the law, the Lord every where called on men to repent, promising to forgive their sins and bestow his blessings, if they would only repent and serve him, without saying any thing about their *inability*! and threatening them with the most fearful judgments, if they would not.

After the law was abolished, and the Gospel introduced, I found that the same calls were made on men for repentance on their part towards God, and faith towards our Lord Jesus Christ; but still nothing was said about any *inability*! while sinners were promised the forgiveness of their sins, the gift of the Spirit and eternal life, if they would but repent, believe on the Savior and obey the Gospel, and threatened with hell fire and everlasting destruction if they would not.

As I knew that hell fire and everlasting destruction *did mean something*, which was not a very trifling matter, and as I could not believe that the righteous Lord was *trifling* with men by calling on them for repentance and faith, when they had no power to repent and be-

lieve, I continued to urge sinners to do what the word of God so sternly commanded them to do, on peril of their souls. But I soon found that some of these no ability Christians, instead of aiding my sincere endeavors to convince men that they must repent or lose their souls, would even help the sinners to withstand the truth, by declaring that they could not repent, while I was urging them to do it, and contend with, and blame me for reproving sinners with so much asperity, as they called it, because I earnestly declared that they would be damned if they *did not* repent. And when I endeavored to show such Christians what the Lord did require from both saints and sinners, if his word were any criterion by which to judge, I found that they too were full as bad off as the sinners; they had no power in themselves to obey the Gospel, but they were waiting in profound *humility* for God to cleanse their hands and purify their hearts, instead of giving all *diligence* to make their calling and election sure.

These powerless christians were as much troubled with the plain declarations of scripture, respecting their duties, as the sinners were with the doctrine of repentance, for when they were shown what the Lord says that believers must do to be saved, they would begin to tell about their want of power to save themselves, salvation being the Lord's work, and declare that they were poor miserable *wretched* creatures, who could do nothing in their own *strength*, for they were only able to show their deep humility by *humbly wait-*

ing for the Lord to stir up their minds and work in them to will and to do the things which he required of them, and they would always leave the room directly. Though they would sit and talk for hours about politics, or any thing else, if the subject of religion were not introduced in such a manner as to place the obedience of the gospel before them.

I was then so ignorant that I could not understand how it was, that these *no ability* Christians could be so *powerless*, nor could I see any reason for their being so well satisfied with their *wonderful* humility, which according to their own account of themselves, they possessed in their backslidden state. For I knew that the Lord had promised to dwell in them by his Spirit, and cleanse them from their iniquities, so that they should obtain the victory if they would come out from among the unbelievers, *cleanse* their hands and purify their souls, by obeying the truth, through the Spirit. And I thought that the *humility*, taught in the scriptures, was altogether of a different character, for it appeared to me as if the christian exercised a proper *humility*, by humbling himself under the mighty hand of God, in submitting to the requirements of the Gospel, walking after the Spirit, and doing the will of the Lord as he was commanded. But instead of what I considered bible humility, it appeared as if these humble Christians thought that they were obliged to walk after the flesh, by living in a Laodicean disobedience of the Gospel, and were even *honouring* the Divine sovereignty by showing that they possessed so

large a share of *humility*, that they could wait patiently until their salvation was *worked out* for them; they having altogether too much *humble grace* to think of taking the work out of the Lord's hands.

This ungodly humility was a *perfect* mystery to me at the time, and it appeared full as *strange* as their telling sinners that they could not repent, for I did not then know what was the matter with such Christians; but I have since learned that this *humble* disobedience, as well as the *no power*, was part and parcel of the Devil's doctrines, which he gave to the fathers. And I afterwards also found out, that these same christians were then resting their *hope of salvation* on the Divine sovereignty, which they were thus *honoring* by their profound humility, with which they were consoling themselves in their iniquities, instead of obeying the truth and having that good *hope* which the Spirit gives to those who walk not after the flesh.

After I had obtained a sufficient knowledge of the bible by studying it for myself, to know a *little* something about whether a minister taught in accordance with it or not, I heard one who I thought preached the gospel as the Lord requires those to teach, who handle *holy things*. The Church had got *waked up*, as they called it, for under this *doctrine* of the fathers, which declares that Divine sovereignty will *keep* them all, *serve the Lord*, or *serve the Devil*, the churches are very apt to go to sleep! But this Church was then awake, and the Minister neither told sinners that they had *no power* to repent, nor christians that they would

wake up when the Lord should be pleased to give them his Spirit, but he told the one to *repent* and believe the gospel, and the other to put away their idols, and prepare *their hearts* to serve the Lord, that they might have the Spirit.

As this preaching sounded to me much more like the *doctrines* of the apostles, than any thing which I had heard from the pulpit, and the church members did not then fight the truth and call it *heresy*, on account of its being contrary to the *doctrines* of the fathers, I united myself with this church, whose communicants did then, in some measure, walk after the Spirit. This Minister continued to preach, so that the church kept awake, as long as he staid with us, but after some time he left, and we were soon under the teaching of one of those preachers, who *fed* out the fog of the fathers, instead of preaching the Gospel. The Church at first, did not sit very quiet under his preaching, of what he called pure doctrine, but after some time they became more easy, and the more he *fed* them the *quieter* they grew, until at last, they went to sleep again!

While he was scattering the fog over us, I for the first time began to hear about a natural ability, which sinners had to *repent*, accompanied by a natural inability which rendered it wholly *impossible* for them to repent in their own *strength*, but it was asserted with great pathos, that this natural ability was all sufficient to *justly* render them liable to the wrath of God, and eternal death for not repenting; and they were urged

to do that, which they were told in the same breath, that they had no power to do, under the penalty of being damned if they did not. As I was then wholly unacquainted with the *hair* splitting metaphysics of the Greek fathers, and had not then, even read the great President Edwards' will to will, which has convinced every body that man has no power to will, (the word of God to the contrary notwithstanding) at least, so say those, who daub the wall with his moral inability, I was utterly unable to understand what benefit, this good *for nothing* natural ability was to the sinner, or how it could render him *justly* deserving of damnation, for not doing that with it, which it gave him no power to do!

As I thought that this *useless* ability, and *real* punishment, certainly rendered the ways of the Lord much more unequal than his word, and his dealings with myself, had led me to believe that they were, I held fast to the *scriptures* and continued to study them, notwithstanding all that I heard about this moral inability, which I was *told* over, and over, was the *true* doctrine of the church. And, that it had been taught, and taught! time out of memory, by all the best, and the *greatest* men, that ever lived; until at last, I told those, who undertook to tell me of the intellectual giants, who had held the doctrine, that I did not care who had preached it, for besides *contradicting* the word of God, it was contemptible and ridiculous nonsense to talk about *justly* punishing men, for not using such an ability!

The more I studied the truth, the plainer the dealings of the Lord with men appeared to be, and the more satisfied I became, that the word of God was not yea and nay, but that his promises, and his threatenings, were yea, and amen! It was not long, however, before I found that the religion of the Lord Jesus, which was simply repent, believe, obey and live, had by some means got into a snarl, which it was by no means a very easy thing to untangle. I was then wholly ignorant of the peculiar tenets of Calvin, Fuller, and Arminius, and thank God, that I had a *little* knowledge of the bible before I became acquainted with them; but I saw that these men, who lived somewhere, at some time, since the death of the Savior, had taught something or other, about which they could not agree, and that each of them, had a little knot of followers, in the great ocean of human beings, who regarded each other with no very great cordiality. I saw that the great mass of mind in this mighty ocean of human beings, was rolling on in almost one unbroken wave to death and destruction; while the teachers of the *contrary* isms, which these men had once taught, although they did sometimes, by their labors, pull a few souls out of the rushing torrent, yet they often appeared to be more anxious to have the *reclaimed* become Arminians, Fullerites, or Calvinicalians, than they were to prevent other souls from becoming engulfed, in that dark abyss of eternal misery, to which they were plunging with such fearful rapidity.

I saw these usurious leaders frequently contending with one another about their Isms, and apparently hating each other with hearty hatred, though they all professed to be worshippers of the same Lord, who has commanded his followers to be of one mind and to teach the same doctrines. Such conduct then appeared very strange to me, because I read in the word of God, that all, who loved him, were commanded to love one another, and if any man said he loved God when he hated his brother, he was a liar and the truth was not in him!

I saw what use the Devil could make of their unholy strife to build up their Isms; that he used their conduct to stumble many who were about to repent and enter the fold, as well as to make the haters of the truth harder their necks, and refuse to repent, because they could point the finger of scorn at these contentious proselyters, and declare that Ministers cared nothing about saving the souls of men, but all they cared for, was to build up their own sect, so that they might obtain a good salary. And when the Gospel was preached, so that sinners were convicted by the truth, I saw that the Devil could set some of these Ismite Ministers to contending about their doctrines until he used them in such a manner, as to destroy all the effect, which the word of God had produced upon the minds of the impenitent, and even so, as to make those, who had put their hands to the plough, look back!

If my voice could reach every Minister, who knows

what it is, to have had his sins *forgiven* through the blood of the Savior, I would say if you have ever been guilty of such conduct, repent of it, and sin no more, as you value your soul, for your election has not yet secured eternal life, and you may *lose* the benefit of being chosen, by allowing the Devil to use you to *destroy* souls, in this dreadful manner ;

And to those ungodly ministers, who have got into the ministry, and are handling holy things, and pretending to teach others, without knowing what it is to have their sins *remitted*, I would say—ye miserable men, ye know not what you are doing, “There is destruction to the wicked, and a strange punishment to the workers of iniquity” of which you have no conception ! And unless you repent of your horrible imposition, in sackcloth and ashes, you will be met by him whom you *falsely* profess to serve, as he met the ungodly Jews ; and he will *read* the caul of your heart, and he unto you like a lion when he *exposes* your base hypocrisy !

But though I saw all these abominations, and was astonished beyond measure at seeing them in those, who professed to *serve* the Lord, yet I had none of that self *sufficiency* then, and I have none of it now, with which some *teachers* of theology, are always pleased to *charge* those, who will not embrace their *peculiar* doctrines, however *unscriptural* they may be. I would not then, and I will not now, receive the *teachings* of any man, however *great* he may be called, or let who will *fellow* him, when he plainly *contradicts*

what I can see in the word of God; but I did then determine, God helping me, to exercise all my little capacities, to see if I could not find out what it was, that rendered the Church of the nineteenth century so unlike that of the first!

At that time I had no concordance, and the bible being all cut up into little verses, which I fully believe to have been done at the instigation of the Devil, the opposers of Paul's doctrine, that men *should repent*, both in the church, and out of it, often greatly perplexed me, by quoting passages of scripture, which they had got by rote, parrot like, to sustain their unscriptural views, but which I could not find, so as to see what they did mean, without a great deal of trouble. For when I heard either from the pulpit, or from any persons, passages of scripture, so used, that they seemed to me to be made to contradict the *general tenor* of the word, I immediately flew to the bible, and endeavored to look them up, so as to see the connexion in which they stood, and try to understand their true import. On one of these occasions, the opposers so harassed me by using a certain passage, in a sense, which I felt satisfied that it never was intended to be used, that I determined to read the whole bible, if it should be necessary, in search of it, because I could neither find the verse, nor could they tell me where it was, though they had got the words by heart, and could repeat them as fast as some parrots can repeat what they have been taught. After reading as far as the 23 chap. of Proverbs, I found

a part of a verse, which sounded something like the words they used, but which had no such meaning as they put upon them. This they would not admit to be the passage, and I continued to read till I finished the bible, which took me between eight and nine days, before I found, that there was no other, and then they *ceased* using their perversion of the sentence, but not until I had done this, would they *cease* to use it.

At that time, even the fathers of the fifth century, could not have charged me with being unwilling to *hear* and learn, for instead of having so high an opinion of my own judgment, as to refuse to examine, or to be instructed, I listened to what was said on the subject of religion, both from the pulpit and every where else, endeavoring to understand it, as well as I could, and then weighing what I heard, according to the best of my ability, in the scales of that holy word which the Lord had given me. For the purpose of increasing my little store of knowledge, as much as my small means would permit, as well as to discover what it was that was troubling Israel, I purchased various systems of theology, which I studied with all the attention to what was there *taught*, which I was capable of giving. Sometimes I was both delighted and instructed, for the superstructure was founded on the basis of truth, and the reasoning was conclusive, but at others the waters of life appeared to be *foal* for the writers were not only flatly *contradicting* the word of the Lord, but they were an-
go-
ing or en-

endeavoring to argue in direct *opposition* to themselves. It appeared to me as if these theologians had either *forgot* what they wrote, but a very few pages before or were trying to see if they could not *confute* it!

They would frequently, in such cases, refer to, and make use of certain passages of scripture to maintain their positions; but after I had carefully examined the word of the Lord, it appeared to me to have no reference to those *doctrines*, which they were laboring to sustain by quoting these little verses, and using them *out* of the connexion in which they were spoken. Because, if the sentences were allowed to teach any *thing* of the kind, I found, that I should be under the necessity of making the inspired penman *contradict* himself, perhaps on the very page from which, the verses were quoted, and it would always *oblige* me to do it, before he had *finished* giving his instructions. Though I could not always understand their quotations in their connexion, so as to fully satisfy myself respecting their true import, yet I never failed to discover that they could not *teach* what they were trying to *prove* by them, for the simple reason that I could not believe that the Lord allowed the inspired writers to *contradict* themselves, therefore I concluded, that from some cause or other, these theologians must have *mistaken* the meaning of these passages.

After I had fully examined these different *systems* of theology, as well as I could, I became convinced that the difficulty, at least, with some of these writers,

did not *lie* so much in themselves, as in their being obliged by their theological systems to uphold and teach what was *contrary* to the word of the Lord. For by this time, I had found out something about what the doctrines were which the Ministers were *suwed* to teach before they were permitted to enter the ministry, and which they were under the necessity of maintaining after they had entered it. Like the *holy* mysteries of Plato, which his dupes were not permitted to gaze upon, until they had gone through a probation of thirty years, so the outside learners where these *holy* doctrines are taught, are not very often allowed to see them in all their length and breadth; hence the *contradictions* of those who teach them, and the *denial* of the abominations which they involve! But after I had looked into the *inner* temple, so as to discover what was under the veil, I did not wonder that some Ministers should be so *naxious* to keep these doctrines out of sight, and have their followers *exercise faith* to believe the *mysteries*, before they were permitted to see what they were, nor did their contradictions astonish me, for I saw that it was wholly impossible for any man to teach such a heterogeneous medley of *contrarieties*, without placing himself in opposition to himself!

I now discovered that I had united myself with a church, whose doctrines would oblige me to *leave* it; but about this time, quite a number of the Ministers waked up, and they began to preach the word in such a manner, that the church members were

soon awake, and doing those things, which the gospel of Paul *required* of them. But it was not long before I heard the cry of *heresy* from some of the ministers, because others taught sinners that they must *repent and believe* on the Lord Jesus, and plainly told christians, what God tells them—namely, “That *faith* without works was no better than the *faith* of devils.”

But not to be too particular, lest I might be tedious, as I shall be understood, suffice it to say, that though I held no office in the Church, being merely a private member, yet I was greatly interested in witnessing this conflict between the doctrines of Paul, which require men to repent, believe, and live a holy life, and the doctrines of those, who declared that sinners could not repent, and asserted that *faith*, without works, was the pure Gospel. So much interest did I take, when I saw the word of God trampled under foot by the Devil, that I attended a number of times, when the theologians assembled themselves together to settle the *faith*, as they called it, and I was present, when the faith men put an end to that controversy with the truth, by casting those out of the Church, who were supposed to be guilty of the *heresy*, which teaches men to repent, believe and obey the Lord ! Though but a mere spectator of their unholy conduct, yet I was by no means an inattentive one, and I could, if it were necessary, call names, and describe things that were done, not at all in accordance with the *practice* of Paul, as he describes it himself, while

these ministers were maintaining, as they said, the purity of his doctrines.

At one time, when these *pure faith* theologians assembled by themselves, I was sitting in the gallery, after they had mourned *over* the inroads, which the *heresy* of Paul, had made in the church and determined to prevent such iniquity from spreading if possible; the subject of uniting a small missionary society, which had collected a few thousand dollars to convert the poor heathen, with a larger board engaged in the same pious work, came up, and was very warmly discussed by these Reverend Scribes. To my utter astonishment, I heard those, who were opposed to uniting these two benevolent societies, tell those, who were in favor of it, that they could not *trust* the management of these funds in their hands, because they had been *deceived* by them, and these *holy* ministers, even charged one another with *lying and knavery*, while some of them were endeavoring to have the *control* of the cash, and the others were trying to prevent their *having* it! As I knew that these ministers did believe, and maintain the *doctrines* of the Church, I was forced to conclude, that should the *faith* produce the same *effect* upon the heathen, that it had upon them, the heathen had much better remain as they were!

I had seen their doctrines strengthen the hands of sinners, when convicted by the word, so that they would not repent and give up their wickedness—Seen professing christians resting upon them for a

hope, when they were living in such an ungodly manner, that they could not have a hope from the Spirit—Seen ministers who taught them, endeavor to persuade others, who preached God's truth, to give it up, and preach their faith, and denounce them as *heretics*, when they would not. And now I saw that these ministers could lie to, and defraud one another, while they were standing shoulder to shoulder, to fight for their *holy doctrines*. My reflections on what I had seen, and what I now heard, soon satisfied me, that those christians, who believed that these vile doctrines came from the Lord, were as much mistaken as I was, when I believed the Devil to be the Savior. And I rendered to Satan the things which belonged to him, as promptly as I denied his authority, the last time that he undertook to command me from out of the cloud. For I saw that the system not only rendered Jehovah as abominable, as the devils had tried to make me believe that he was, when their Master was trying to kill me, but it produced such a horrible effect upon those, who were the fiercest to uphold it, as no doctrines of the Lord, could ever produce! That the Devil had by some means, got into the temple of the Lord, so as to introduce a system of theology which belonged to him, causing it to be worshipped by some as God, I was now fully convinced; but who he had corrupted to aid him in doing the foul work, or when it was done, I did not yet understand, and I then determined to see if I could not find out

through whom, he had been able to entail this mystery of iniquity upon the Church.

For this purpose I procured the books which were necessary, and studied Church history, until I became *heartily sick* of the history of the Church. On commencing my feeble endeavors to look into the history of the Church, to see if I could not discover, who were the authors under the Devil of all this *confusion* and every evil work, for I felt satisfied, that *some true followers* of Satan, were the cause of it, instead of its being caused by the *true successors* of the apostles;—I soon found, that for almost two hundred years after the Savior had gone to heaven to intercede for his followers, they were doing glorious battle with the Devil's paganism, without a Bishop, a Synod, or a General Assembly, either to take *care* of the faith or to control and direct the armies of Israel. And the heathen temples were almost deserted in consequence of the *laroucks*, which these true *soldiers* of the Cross, armed only with the *sword* of truth, were continually making upon the enemy's ranks, for there was then no theological system which stood in the way of repentance, faith, and a holy life!

I also found that those who were *first* called bishops, or who have since been so called, were not bishops; that they were *merely* Moderators to preserve order, and sometimes almoners to distribute the charities of the Church, but, that they *claimed* no superiority, and exercised no *authority* over their brethren. And each one of the Christian Churches, was separate

from, and independent of all the others, conducting its own affairs in its own way, though they communicated with each other by letters, as well as by personal interviews, after the apostolic manner, but they were not connected by any Synods, Dioceses, or any thing of the kind, nor were they governed either by any true, or false successors of the apostles. When these moderators were chosen, the members of the congregation voted either for, or against them, and they were elected by a majority of votes, and not only so, but every member of the Church, considered himself, to be invested with a sacred and priestly character, and to have as much right to teach the Gospel, as the moderator, or any one else!

But after those, who more particularly devoted themselves to the work of teaching the Gospel, became dissatisfied with wielding the sword of the Spirit in that plain simple manner, which had produced such wonderful effects, and undertook to prepare for doing the work of the Lord by studying the heathen philosophy, the Church was very soon, so corrupted by the Devil, through these teachers, that she lost both her purity and her freedom!

There was one of these philosophical schools at Alexandria, where the philosophy of Plato was taught, and to this precious seminary for preparing able ministers to do the work of the Lord, numbers of those, whose names have come down to us, as Christian teachers, resorted to finish their education, and prepare themselves for their labors. Among the

number Origen stands conspicuous, as being the man, who *first* fully developed, and matured the peculiarities of Platonism. And one of the Ecclesiastical historians calls him the great Origen, and says all the advances made in the Christian theology, during this period, were derived from this school. To show the benefit which the Christian theology of Paul derived from the peculiarities which the great Origen introduced into the Church, I shall give a short description of them, as well as to show *how well* the teachers were *prepared* by such *peculiar* Christianity.

ORIGEN'S PECULIARITIES.

1st Notion.—“The Godhead can never be unemployed, therefore an endless series of worlds precede the present, and an endless series of worlds must follow.”

2d Notion.—“All intellectual beings (angels, stars, men, demons) were originally created alike, and none of them without a body, as this is the peculiar attribute of the Deity. Some of them having sinned, God created the world and banished the *fallen spirits* into bodies, more or less gross, according to their sinfulness. Still they all retain their moral freedom, and are able, if they will, to rise again from their *degraded* state. Even the punishments of the damned are *not eternal*, but only remedial! whilst the Devil himself may *reform* and be pardoned! When the world shall have answered the *purpose* for which it

was created, as the dwelling place of *fallen spirits*, it will be destroyed by fire; and by this *fire* the soul will be purified from all the stains it may have contracted by its intimate union with the body. But as spirits always retain their freedom, they may sin again; in which case a new world will be created for them!"

3d Notion.—"The Son did not proceed from the *essence* of the Father, but was produced by the will of God, generated from all eternity, the Holy Ghost was created by the Son."

4th Notion.—"The body assumed by the Lord Jesus, when he became man, was not of *flesh* but of a nobler texture; he united himself not with a human body, but with a human soul."

5th Notion.—"There will be no resurrection of the body it being only the prison house of the spirit, and the soul will not be again united with its present body, but with one of an incorruptible and far more glorious texture!"

Those Christians, who have studied the words of him, who spoke, as never man spake, and have learned philosophy enough from the bible to be able to try those who claim to be apostles, or the *true successors* of the apostles, by that standard, to see whether they are, or not, will not be very likely to believe that the cause of Christ could be very much advanced, by what the historian calls the *advances* in the Christian

* See Text Book of Ecclesiastical History, by J. C. L. Giesler, Doctor of Philosophy and Theology, and Professor of Theology in Göttingen. Vol. I, page 128. Carry, Lea & Blanchard, publishers, 1836.

theology, which were made by the great Origen, and his followers, with such and other abominations which they taught. The Ecclesiastical historian also says, "The Platonic eclectic philosophers retained their philosophers cloak, and their aim seems to have been to give form, order, and connexion to the received Christian doctrines, and these eminent Christian philosophers displayed their Platonism chiefly in developing the theory of the Logos."

As I, an unlearned man, neither wish to write nor quote so learnedly, but that I shall be fully understood by every body, I shall observe, that the Greek word Logos means the Word that was God, the Word that was made flesh, and dwelt among us—The Lord from heaven—The Mighty One of Israel, who commanded his followers not to undertake to tell what he was made of, nor how he was made! but to teach repentance and faith in his name, to a world of sinners, that they might repent, and be saved by obeying the Gospel!

I have been not only thoroughly disgusted with, but also heartily provoked at, these ecclesiastical historians, for it has often appeared to me, as if they were so in love either with the hierarchy, or the philosophy, which these abominable Greek philosophers introduced, that they could not express any abhorrence for the bloody crimes of which they were guilty, nor see that it was their philosophy, which at last rendered the Church so much worse than the heathen; that God, in mercy to the race, brought the sword and the

faith of the false Prophet to put an end to the falsehood, and tyranny of the devil's philosophical bishops. Because he saw that the people would not commit as many horrible crimes, nor be able to prepare themselves for so great a punishment under the faith of Islamism, as they would under the government and teaching of these foul monsters, who professed to serve him. But though their iniquities were beyond the power of language to describe, and all can see that they were, who will examine for themselves, yet the historians not only praise the learning of the villains, who destroyed the purity of the Church, but they palliate their ungodly usurpations, admire their philosophy, endeavor to lay their sin of filling the land with violence and blood upon the government, or the times in which they lived, and hold up these enemies of all righteousness, as being Christians before their readers. And some of the latter ecclesiastical writers even mourn with a great deal of tender heartedness, because some of the former have had such a wrong spirit, as to expose the frailness of good Christians, as they call the fathers, to the gaze of a wicked world, and they very piously endeavor to cover up their enormous sins, and maintain the doctrines, and the authority of these vile rebels against Jehovah. Lord help such writers with their foul tender spirit, with which the Devil is deceiving them, to open their eyes and see where they are! To see that the Gospel of the Lord Jesus neither produces, nor owns such monsters of iniquity, as have ruled the Church, and defiled the

temple of the Lord with all their detestable things, and all their abominations !

Can it be possible for any Christian, who has ever been washed in the blood of the Lamb, to have so forgotten how he was purged from his old sins, as to believe that the fathers, whose fruits were more like the poison of the Upas than like those of the tree of life, were the servants of that Lord, who then cleansed him from his iniquities ?—Can he find in the word of God any thing like that foul tender spirit, which covers up iniquity, or like that spurious charity, which requires him to believe that those *unholy* men, who loaded it over their bretheren, were the servants of the Lord ? Will he not find abundant proof, in that holy word, to show him, that he has no right either to believe, or admit it, and more than enough to oblige him to stand firm, whatever may be his theological, or other associations, and throw back the *foul libel* upon his Master by declaring that *ministers* guilty of such crimes, in any age or nation, never were, and never can be the followers of Him, who said, "Be ye holy, for I am holy !" Those who can believe that these Greek *teachers* of philosophy, were the followers of the Savior, or that he worked miracles with the bones and carcasses of these servants of the Devil, as the bishops *solely* declared that he did, after they had so corrupted his Church, that her members were *viler* than the heathen, when worshipping their false gods, will find that they have greatly mistaken the

character of the Lord, as well as the characters of his servants.

I have never read but one writer, and he was in all probability induced to become an infidel by witnessing the conduct of those who taught the doctrines of the fathers, who appeared to feel any of that just indignation which an honest man ought to feel, while relating their horrible villany;—To say nothing of that righteous abhorrence, which every Christian must feel, at being told, that such ministers were *serving* the Holy Savior, *teaching* his doctrines and appointed by him to govern his Church!

After the Platonic philosophy had given the Christian theology a little advance, these *little* moderators, in some of the Churches of Greece and Asia, who have since been pompously styled Bishops, assembled themselves together, most probably at the instigation of the philosophers, who thought they could increase their consequence by imitating the representative councils of their heathen fathers, and they called their meeting a provincial Synod, though they did not presume to issue any decrees, nor assume to have any authority over their brethren. These synodical men soon persuaded the simple hearted and unsuspecting Christians, to allow them to meet twice a year, under the pretext of advancing the interest of the Church, and they accordingly met in the Spring and Fall, in the capital of the Province. Some trifling differences between the members of the Churches, or some cases of discipline, which had heretofore always been settled

among themselves, were now brought before these men at their stated meetings, and they gave their opinions *pro* or *con*, which ended all the difficulty, though they ridiculously let their *pride* peep out by giving their *decisions* the name of *Canons* of the Church.

Such was the commencement of that monstrous Hierarchy, which has since not only claimed to have all human power, but also to be clothed with Divine authority. But the heathen institutions of Councils, was so well calculated to foster philosophical ambition, and there were so many of the *teachers* who had either put on the philosopher's cloak, or were longing for the loeks and onions of Egypt, that it was not long before the Churches, throughout the whole empire, were induced to come into the arrangement, and a regular correspondence was established between this new machinery of Synods instead of corresponding as formerly between the Churches. Both the legislative authority and the privilege of corresponding being unwisely given to, or rather allowed to be usurped by those who met in these councils, the particular Churches were by degrees deprived of the right, as well as the power of conducting their own affairs, besides being kept in ignorance of what other Churches were doing to advance the cause of their Master. For as soon as these Platonic philosophers found that they were united by a common interest, as well as a great desire to *rule* over the Lord's heritage, they began to consider themselves the Church, and com-

menced usurping the original rights of the presbyters and people.

Who, or what those men were, who have since been dignified with the name of Presbyters, it is not so easy to discover, through all the theological mist, which has been raised by the hierarchy, but they were most probably some members of the congregations, who had, like the house of Stephanas in Achaia addicted themselves to the work of *teaching* the Gospel to those who were ignorant of it. Some of those valiant soldiers, who were charging the enemy, and bringing in the captives, whom they conquered, to help fight the battles of their glorious Redeemer. For in those days of Christianity, instead of false philosophy the Christian *teachers* were not everlastingly employed in trying to make their own brethren understand the Gospel. The apostles told their brethren, to whom they wrote, that they knew the truth, and had no need that any man should *teach* them, for they were established in the doctrines, and able to teach others; and they even thought it marvelous because that some did not appear to know the way of life, and were not capable of being teachers! when for the time, they ought to have been—Christians were not then, *ever* learning at the *mysteries* of the fathers, and *never* able to come at the *knowledge* of the truth.

It took some time, however, before the Devil could get his philosophical lordlings fully under weigh, and he had to proceed with some caution, for there

was too much piety yet in the Church, and some of the old moderators and members, would have driven his philosophers into the Bosphorus, or into the desert, if he had undertaken to make them entirely pervert the Gospel all at once. But after these old Christians had died, and gone to heaven, another race arose, that knew not Joseph, having been brought into the Church under the allegorical rant and fustian of the Platonists, who made the word of God teach any thing which they chose to have it. And the teachers soon commenced tickling the ears of the new converts, by exalting the unity and power of the Church, as it was represented in their own persons at these *little Synods*; each one of these men, claiming to have an equal share of the dignity and authority belonging to the office, and they soon dropped the language of exhortation, magnified themselves into bishops, and began to assume the right to command!

The road was now open, so that the Devil had but a little opposition, and he was shortly able to have things all his own way, for he soon made his Pagan philosophers, so manufactured into Christian bishops, arrogantly *claim* to be the Vicegerents of Christ, the *true* successors of the apostles, and the mystic substitutes of the High Priest of the Mosaic law. The solemn form of consecrating a bishop, was now held to have a certain mystical influence, and henceforward they stood in the sacred position of persons appointed by God to be the medium of communication between him and the Christian world. They now began to

lord it over their flocks in earnest, requiring the most implicit faith in their teaching, and the most servile submission to their orders, haughtily branding all, who resisted their arbitrary usurpations, as being factious and schismatical, for disobeying the divinely constituted officers of the Savior.

But these unclean frogs, or beasts, which had come up on the land of Israel, were now only just beginning to magnify themselves, and insult that God whom they professed to serve; for as these heathen Synods were held in the capitals of each province, the bishops of the cities, were at first, allowed to act as moderators to preserve order, the same as those, who usurped their power as bishops, were at first, permitted to act in the meetings of the people. And such was now the lust after power, and the love of the pre-eminence, with which, the Devil had filled his thieves and robbers, that these moderators soon claimed the Chair as their right, nor was it long before they grew into Archbishops, usurping the same lordly authority over their Episcopal brethren, the Vicegerents of Christ, that they had so lately assumed over the presbyters, and the Church members. Nor did the phrenzy of foul ambition among the followers of philosophy, the fungus which had fastened itself upon the religion of the Lord Jesus, stop even here. And the next advance which was made in the Christian theology was accomplished by the five great Archbishops of Constantinople, Alexandria, Jerusalem, Antioch and Rome, who took upon themselves the name of Pa-

triarchs, or induced the synods to bestow the title upon them and establishing their Episcopal thrones; each Patriarch was submissively followed by a large number of the true successors of the apostles, who servilely obeyed his lordly nod, expecting to receive the gift of the Holy Ghost from his ungodly hands.

These infamous tyrants had now exalted themselves, so that they could not all make any further personal advances for the benefit of theology, for by this time, they had got the whole management of the church estates into their own hands, and by means of the Synods they could establish whatever ecclesiastical laws they saw fit. They had deprived the churches of the right to elect their own moderators, and the affairs of each separate church, were administered by a creature called a presbyter who was appointed by the bishop, and wholly dependent on him; the bishop receiving all the revenues, and allowing the presbyter a certain sum for his support. To increase their power, however, the bishops now created new offices in the church, and multiplied their clerical dependents with such fearful rapidity, that the emperors were forced, at last, for the safety of the state, to put a stop to their manufacturing holy men! by special laws.

Among the numerous classes of dignitaries, which these holy father bishops created, was a certain class of officers called Archdeacons, who stood next to them in rank, and whose more particular ministerial duties consisted in helping them take care of the cash,

which they obtained from the Churches to promote the cause of *their* Master!! And it must be admitted that the labors of these Archdeacons were sometimes rather arduous, for on only one occasion, when Cyril, Patriarch of Alexandria, ruined his brother Nestorius, Patriarch of Constantinople, sixty thousand pounds, collected from the churches, had to be piously expended in bribing the courtiers of both sexes at the Court of Theodosius, before the Alexandrian Vicegerent of Christ, since called St. Cyril, could effect his purpose. Besides creating these very necessary Archdeacons, the holy primates manufactured Archpresbyters, Deacons, Subdeacons, and a multitude of other officers, too numerous to mention, and as they were somewhat tenacious of their own dignity, they took special care to have the dignity of their ministers, maintained in proportion to the rank which they had bestowed upon them. What degree of reverence the higher orders claimed, I am unable to say, never having seen the precise amount definitely stated; perhaps it was undefinable, but the dignity of a presbyter's office was declared to be above that of an emperor, and the titled Subdeacon was not even allowed to sit in the august presence of a Deacon;—while the untitled members of the flock, who were audacious enough to speak a word against a Bishop, a Presbyter, or even a Deacon, were cast out of the Church, never to be readmitted, and delivered over to the Devil, and the pains of eternal death, for being guilty of such enormous wickedness.

What the particular duties of the Subdeacon were, the historians are not very clear in stating; perhaps he was allowed to curry the horse, and clean the shoes of his gracious Master, and possibly he might have been permitted to eat his meals, and sleep in the stable. Neither are the honors which were paid to this functionary described, but if any of the common christians ever did muster courage enough to pay the Sub a visit, he must have required them to crawl on all fours, when they entered the Mansion, which his Grace and the horse occupied, that they might know and understand that the offices of the Church did indeed exalt those who were dignified by being entrusted with them. As I read along and saw how fast the little Platonic moderators grew, after the Devil had got the way open for them to swell out, I could not help thinking, that it was well for this multitude of hierarchs, that the fashion of those days was to wear loose garments. For if they had been in the habit of wearing small clothes, not all the tailors in the Empire could have manufactured breeches, as fast as the hierarchy would have outgrown them, and some of those dignitaries would have been obliged to exhibit their unclothed dignity before the public.

Those christians, who can read the history of these abominable corrupters of the Church, and not be disgusted as well as provoked with the account of their pride, quarrels, bloody deeds, and impiety, can do that which I have no desire to be capable of doing. For when I read an account of their conduct after reading

the language of Him, who said, I am among you as he that serveth, saying "Be not ye called Rabbi for one is your Master even Christ, and all ye are brethren—" when I saw that his apostles claimed no authority over the faith of their brethren, and never exercised any power, even laboring with their own hands, that they might not hinder the Gospel—when I heard the Savior tell his disciples to have salt in themselves, and be at peace one with another, it made me indignant because there were not some women in the Churches, (for the government of which, these Patriarchs fought, and over which they tyrannized,) like those, who helped Paul preach the gospel; for if the congregations had been composed of women, who knew any thing about the truth, they would have scrubbed the pride, hypocrisy, and villany out of these Canonized fathers, or they would have driven the scoundrels out of the temples with their scrubbing brushes.

So ignorant of the Gospel were the very best of these Heathen (falsely called Christian) philosophers, that they believed, or taught, that sins were remitted and sinners regenerated by baptism, instead of teaching that they must repent, have their sins forgiven through Jesus Christ, and be born of the Spirit. After they, by mystifying the word of God with their allegories, so that sinners could not tell what it did mean, had filled the Church with their baptized Pagans, and got the hierarchy so started, that there was no danger but that it would be well established,

then the Devil was ready to set them to work at some other business. And these learned Greeks were by nature peculiarly fitted for the work, about which they were now to be employed, as their characters fully show that they were the true descendants of those worshippers of the UNKNOWN GOD, that Paul found at Athens, who spent their time in nothing else but to tell or to hear of some new thing.

The old Greeks were altogether a different race from the Egyptians, for while the latter were gross materialists, and ready to worship a bull calf, or let their houses burn up, when their city was on fire, while they were trying to save their *sacred cats*, the former were pure antimaterialists, and would not worship any thing unless it was either new or wonderful, and so involved in mystery that they could not find out what it was. They appear to have had a sovereign contempt for every thing, which they did know, and only revered that, which they knew nothing about. If they could only hear of something which was uncommonly marvelous and mysterious, they would immediately manufacture the thing into a God, and fall down before it, and the farther the object of their faith was removed from the evidence of sense and reason, the more profoundly did they adore whatever the Devil saw fit to have them worship. In connexion with this natural trait of character, they were a vain, conceited people, proud of their learning and acquirements, while at the same time, they were for the most part shallow reasoners,

without judgment, mere superficial speculators in every thing, and as they prompously named themselves philosophers, or Sophists, as they termed the learned. Sophists they were, most fully, in that bad sense, in which we now use the word, namely, for captious and fallacious reasoners.

Their acquaintance with the mysteries of Plato, a vain and disputatious disposition, and a language which supplied the philosophers with a word or a part of one to express every idea, or even the shadow of a thought, enabled them to display their vanity, and gratify their pride, by captiously perplexing each other with their specious fallacies, and by showing their ability to confute one another in their everlasting disputes about things of no consequence. But which often created such distraction in the Pagan church, as to give the vile disputers the power to destroy their brother bishops, and seize the thrones on which they were seated, to be themselves in their turn soon hurled from their lofty stations, or perhaps murdered by the assassins of their rival brethren in some of the theological factions.

The Old Greeks in Paul's time having heard of some Mysterious thing without knowing what to call it, managed matters as well as they could; placed the unknown on the catalogue of their gods, and established his right to Divine honors. And these Pagan eclectic philosophers appear to have placed the Saviour in their catalogue of Deities, in a similar manner, without knowing any more about his Gospel, than

their fathers knew of him to whom they raised an altar. But these Greek scholars had read about a Logos in the school where Platonism was taught, and the Word of God being called Logos in Greek, some of the metaphysical race, at the instigation of the Devil, now undertook to see if they could not discover what constituted his substance, and when he was created.

The Gospel of the Lord Jesus as taught and practiced by Paul, was altogether too simple a thing for these learned and dignified philosophers to notice; there was no awful mystery, which could not be solved connected with it—no chance for a metaphysical argument, or even so much as a contradiction—no way in which a philosophical, or a theological fuss could be raised!! There it stood, nothing only repent, believe and obey the Lord! Pshaw! What could a Greek scholar, who had studied Plato, and got a philosopher's cloak on his shoulders do with such a simple Gospel? he could neither display his talents, nor show his learning, neither contradict himself, nor any one else, without something which was a little better calculated to create a squabble.

But as soon as the new and grand idea of examining the component parts of the Logos, came fully upon the Tapis, then the bishops, Archbishops, and Patriarchs, could pay some attention to this all important business without lowering their dignity. Though there had been previously some few disputations on this, and other subjects, and a few quarrels about the

division of the spoils, just enough to keep them from losing their capacities for advancing the Christian theology, while they were laboring to corrupt the Church, and establish the hierarchy.

It appears from the history, that the Church was indebted to the great Origen, also, for this philosophical attempt to analyze the Deity, as well as for those scriptural views, which so many of the bishops embraced, respecting the Devil, and his associates, and the manner in which, all souls would at last be purified by fire, when the Earth and the works that are therein shall be burned up, for which see his notions, as I have transcribed them. One of the ecclesiastical historians says, "Arius a presbyter of Alexandria took up the *one side* of Origen's theory, namely, that the Son is a subordinate being created by the Father and carried it out in all its particulars—rejecting entirely Origen's *other position* which is in fact contradictory to this, that the Son was begotten from all eternity."^{*}

This theological dispute about that which is indeed one of the *secret things* of the Lord, with which his creatures have no business to meddle, as that is not one of the things which he has revealed for them to do, was commenced about the year 318, between Arius and his Metropolitan Alexander, then Archbishop of Alexandria; as this was before theology had advanced the *little* moderators to their Patriarchal

* See *Text Book of Ecclesiastical History*, by J. C. L. Gieseler, vol. I., page 208. Carey, Lea & Blanchard, publishers, 1836.

thrones. But this unholy controversy was the means of creating the office, and before it ended, Patriarchs, Archbishops, and all the dignitaries down, or up to Sub, had a hand in it, as well as all the baptized Pagans, and perhaps the animals with which the Subs were allowed to associate—it is certain that the wild beasts of the desert, the Nitrian monks, as well as the African tigers, the murdering Circumcelliones, participated in the struggle, or rather were used by the Lords of the Church in their fierce conflict to destroy one another.

Such immediate confusion and distraction as was produced among all classes of the mystifying Greeks, by this theological attempt to explain an unexplainable mystery, has perhaps never had a parallel in any age or nation, unless it may be possible that there was as much uproar after the confounding of tongues at the tower of Babel. The Emperor Constantine at first, tried to allay the storm and pacify the furious combatants, but he might as well have undertaken to produce a calm by reasoning with a whirlwind; the *Christian* philosophers, as the historian calls them, had now found a *Greek* hobby, something over which they could have a glorious quarrel without either knowing why they quarreled, or what the difference was in their opinions. But in order to have a distinction, at least in name, or in order to know to which of the belligerent parties they belonged, the leaders of the factions either chose from their copious language, or they soon invented a couple of words,

one of which was Homocousion, and the other Homoiocousion; the former meaning that the Son was created from, and was of the *same essence* as the Father, and the latter, that the Son was of *similar essence* with the Father.

This was all the atomical difference, which existed between the Eusebian Arians, and the followers of the Deacon Athanasius, whose whole life was spent in contending with the followers of Arius, and whose faction at length prevailed after a fierce theological war of more than a hundred years; Arianism being finally every where suppressed by the persecutions of the emperors who embraced the faith of St. Athanasius. And the historian says, "The last traces of its existence, in the Roman empire, are found in a law of Theodosius II. in the year 428.*"

This mysterious infinitesimal atom, the difference between the same essence and a similar essence, which nothing but a philosopher's theological microscope could ever have enabled these men to discover, and which no human beings except Greeks ever would have discovered, obliged Constantine, after trying in vain to make the holy fathers keep the peace, to call a general council of the Viceroyents of the Deity at Nice, in the year 325, to see if they had not power enough to chain the monster. At this famous council, the bishops, who opposed Arius, out-voting his adherents, the young Deacon Athanasius,

* See Text Book of Ecclesiastical History, by J. C. I. Gieseler, vol. I., page 206. Carey, Lea & Blanchard, publishers, 1836.

who plead the cause for his bishop Alexander in this general quarrel, gained the victory and opened the way for his future greatness—the Son was voted to be of the same essence as the Father, and the doctrines of Arius were anathematized. The *true* successors of the apostles having now discovered which was the *true faith*, and established the Nicene creed as the doctrine of the Church, Constantine threatened banishment to all who would not sign their decree, when all the bishops, who had just voted against the apostolic faith instantly embraced it, and put their names to the paper, excepting Theognos and Secundus, two Egyptian bishops, who, with Arius were banished to Illyria.

But the difference between *Homoousion*, and the heretical *Homoisousion*, was so imperceptible, that the Great Constantine, not having a theological microscope of his own, appears to have been wholly unable to find out, and retain the knowledge, so as to know which was which! for when the Arian bishops got his ear, they soon persuaded him to believe that Homopoipy was either just as good, or the same as Homopooppy. Therefore, in about three years after, he recalls the Arian bishops, and issues an absolute command for Arius to be solemnly admitted to the communion of the great Cathedral in Constantinople, which was only prevented by his death on the very day in which he was to have been reinstated. And so little did the Emperor know about the metaphysics of his theologians, that he considered himself, to

be sustaining the *faith* of the council of Nice, in which he gloried, while he banished in their turn the Nicene bishops, who would not commune with the Arians whom he had recalled. And what is still more laughable, or rather more calculated to excite anger and contempt, when the Christian looks at the work of these juggling bishops, the Deacon Athanasius, who had raised himself, so as to be the Archbishop of Alexandria by his great zeal for the true faith, as it was established by the fathers at Nice, was displaced by a council held at Tyre in the year 335, and banished to Gaul by the same Constantine.

In addition to all this, the Emperor, still considering himself, to be a pure Nicenian, and also believing the doctrine, which all the Homo bishops now taught, namely, that water baptism would wash away all sin and regenerate the sinner, so as to give him a sure passport to heaven, had deferred being baptized until a short time before his death in the year 337, and in his last moments, he received the rites of baptism from the hands of Eusebius the Arian bishop of Nicomedia. So much for the knowledge, which the Great Constantine had of the doctrines which Paul taught, as well as for his capacity to discern the difference between the pure faith of Homoeousion and the heresy of Homoiousion!

Meantime, the horizon was continually growing darker, and the less light there was, the fiercer grew the strife, until the little diphthong *oi*, and its brother *ou*, each had many more heads and horns, than the

blasphemous beast of which, we are told in the Apocalypse. The great Origen again shines conspicuous in the fore front of both the hostile ranks in this theological onslaught, for as the Apostle Paul said of Abel's faith, by it he being dead yet speaketh; so it was with the philosophy of Origen. For says the Historian Giesler, "Whilst the Arians proved from his writings and those of his followers, that the Son was a created being, Athanasius drew from the same source, arguments for the eternal generation of the Logos." And he adds, "Men were too well practiced in the art of reconciling the opinions of the Fathers with the more modern views in theology, to be perplexed by the contradictory passages in his writings. Thus Origen had his adherents in both parties."*

It was this detestable art of reconciling contradictions, which the Holy Greek Fathers practiced, as well as the contradictions themselves, with which they cursed the Church in their infamous speculations, from which have sprung all the theological contradictions and absurdities, which have since divided and distracted the Christian world. From the philosophy of the fathers, which made them contradict themselves, and quarrel with one another came that theology, which now makes theologians contend about the pure faith, and contradict themselves. Here lies the secret of that nonsense which makes some teachers of theology prate about a natural ability, which

* See Text Book of Ecclesiastical History, by J. C. I. Giesler, vol. I., page 207. Carey, Lea & Blanchard, publishers, 1836.

sinner have to repent, and a moral inability, which prevents their repenting, as well as their absurdity in teaching Christians that it is their duty to obey the Gospel, and at the same time instructing them that they have no more power to do it, than the sinners have to repent, and believe the truth. It is time, that this abominable practice of the fathers of contradicting themselves, as well as one another, and the practice of quoting these speculating Greeks, as of any authority, either in matters of Church government or in doctrine, should be abandoned by those men who profess to be Christians in the nineteenth century.

On the authority of the Ecclesiastical historians themselves! I state that the writings of those Greek Fathers, who are praised and quoted by some ministers of the present day, and whose doctrines are now taught in the Churches, are so full of contradictions, that the most attentive scholars are not able to understand which, of the opposite opinions advocated in the same books, and by the same fathers, was held by the writers!

These vain, arrogant, and disputatious theologians appear to have thought that inconsistency was either a virtue, or a proof of superior abilities, for they never considered themselves under the least obligation to cramp their talents, by maintaining either one system of faith, or one set of opinions, a moment longer than they chose to do it. And they could either change their faith at every synodical meeting, or write on one page in direct opposition to what they had

written on another, apparently with as much ease as a music master can change the tune, when playing on a wind instrument. The command of the emperors, or the decree of a synod, made the true faith either Homocousion, or Homoiousion, and the bishops, who were quarreling for the one faith to day, were supporters of the other on the morrow; while the few who would not sacrifice their faith, or their consistency, were immediately displaced and their places filled by their opponents. In this unholy scramble for power, neither party appeared to know what they believed, nor why they were contending, and new subjects for dispute were continually started by these speculating mystifiers, whose object seemed to be, either to gratify their love of contention, by having something fresh to quarrel about, or to have the control of those who could be led to believe their notions and follow them. Among the Arians there were eighteen different sects, all having some shade of difference by which they were distinguished, and scarcely any of them admitting that they held the faith of Arius. The Nicenians of the Western empire held no church communion with their brethren in the Eastern empire; while in the East, there were the old and the new Nicenians, two Nicene bishops at Antioch, besides the Nicenians, who held with the Semiarrians, that the Holy Spirit was created by the Father as his minister. "And lastly" says Doctor Giesler "one more was added to these endless sects by Apollinaris bishop of Landicea, and a zealous advocate

of the decrees of the council of Nice, who taught that, in Christ, the divine nature supplied the place of the soul.*

As I cannot describe the advances, which were made, in the Christian theology, by teaching Origen's philosophy any better, than they are described by Hilarius bishop of Pictavium, who was exiled to Phrygia by the Emperor Constantius in the year 356, I shall give his description of the confusion confounded, which then existed among these true successors of the apostles. It is stated by Dr. Giesler in his history that nearly all the great lights in the Church, Athanasius, the two Gregory's, the great Basil, and others honored Origen as their master, as well as this bishop Hilarius, who declares that in the wide extent of the ten provinces of Asia to which he had been banished, there could be found but very few prelates who had preserved the knowledge of the true God. Perhaps, some simple hearted Christians, who never studied philosophy, but who have studied their bibles a little, may think that such bishops as could acknowledge Origen for their master, when he held such abominable doctrines, never had any knowledge of the true God to preserve.

Bishop Hilarius was banished, because he would not sign the decree of the synod, which condemned Athanasius at Mediolanum in the year 355. And the zealous Nicenian, who in his exile tried to unite the

* See Treat Book of Ecclesiastical History, by J. C. I. Giesler, vol. I, page 335. Carey, Lea & Blanchard, publishers, 1826.

factions, by endeavoring to prove that Homoeousion might be interpreted so as to be good enough Homocousion, says, "It is a thing equally deplorable and dangerous, that there are as many creeds as opinions among men, as many *doctrines* as inclinations, and as many sources of blasphemy as there are faults among us; because we make creeds arbitrarily and explain them as arbitrarily! The Homocousion is rejected, and received, and explained away by successive synods. The partial or total resemblance of the Father and of the Son, is a subject of dispute for these unhappy times. Every year, nay every moon, we make new creeds to describe invisible *mysteries*! We repent of what we have done, we defend those who repent, we anathematize those whom we defended! We condemn either the doctrine of others in ourselves, or our own in that of others; and reciprocally tearing one another to pieces, we have been the cause of each others ruin."^{*}

This vivid description of the scandalous conduct of these factious bishops, who claimed to be the Viceregents of the Deity, but who were much worse than the ministers of the Heathen gods, or the worshippers of Mahomet, is strictly true. What a pity that some of the emperors, or the people themselves, had not piety and sense enough to have exiled the whole of these disturbers of the world, and destroyers of one another. And if the Church members had only

^{*} See *Decline and Fall of the Roman Empire*, by Gibbon, in one volume, London edition, page 245.

known the Gospel, as well as the men of Ephesus did, when they tried those who said they were apostles, and found them to be liars, they would have banished such teachers, or rather, they never would have allowed the false philosophers to usurp their unholy power to corrupt the Church and destroy themselves. It would have been a great blessing to these bishops themselves, if both Arians and Nicenians had been all permanently exiled, for it would have brought them to their senses, as it did this bishop Hilarus, and some of them might then have learned what the Gospel was, so as to have saved their own souls, and perhaps they would have taught it to others, instead of teaching Origen's philosophy.

When I saw that these Greek philosophers had studied Plato, until they were just like, or rather much worse in conduct, than their Pagan fathers, that they were full as mysterious, and as anxious to find out some new marvelous thing, about which to dispute; that they were exercising their great logical powers to see if they could not analyze the Deity, instead of preaching his Gospel to sinners.—When I saw that they neither seemed to know what they believed, nor what they were doing, that as Hilarus truly says of them, they made a new creed every new moon, and changed their belief with every synod, that they could gabble about the *heresy* of others, without knowing the *true* faith for which they professed to be quarreling. And when I saw that their great scholarship allowed them to advocate all sides of all ques-

tions, either not caring for their stupid contradictions, or not knowing that they were contradicting themselves—I concluded that the *least* of the learned Fathers, was so well skilled in lore and logic, and possessed of such astonishing analytical powers, that he must have been much more than a match for that Hero whom Butler immortalized, when he said of him, that

“He was in *logic* a great *colic*,
Profoundly skill’d in *analogy*,
He could distinguish, and divide
A hair ’twixt north and south-west side,
On either which he would dispute,
Confute, change hands, and still confute.”

After the death of Constantine, the Nicomedian bishop, who appears to have been about as good a manager in a theological scramble for the pre-eminency, as Athanasius, seems at first to have rather outgeneraled the St.; for by gaining the ear of Constantius, and persuading him to look through his microscope at Homopoiopy, the Emperor became a zealous Homoposion, and Eusebius was rewarded, for this ministerial labor, by being advanced to the Episcopal throne of Constantinople. And Athanasius having been recalled from exile, during the short reign of young Constantine, and again seated on the Episcopal throne of Alexandria to which, he had been exalted, the very year after he had begotten the little Homousion by disputation at the council of Nice, and apparently considering the thing as his child, as well as

being determined that come life, come death, he never would abandon it, the quarrel between these two rival potentates now commenced in earnest, and the battle soon became general.*

Eusebius being now about as good as Patriarch of Constantinople, though the little Platonic moderators had not as yet taken that degree, and having the strong arm of the Emperor on his side in this pious contention with his Alexandrian brother, he soon persuaded a majority of the true successors to displace the zealous Nicænian primate, and in solemn synod assembled to vote that Homodoxy was the true faith of the Eastern Church, as it came from the apostles! The Egyptian Patriarch, nothing daunted, immediately sought the aid of his brother, who sat on the Episcopal throne of imperial Rome that he might be able to maintain his ground in this brotherly conflict. But at this time, the Latin Viceregents were but poorly versed in theological speculations, and not being as keen eyed as the Greeks, the true successor of St. Peter, must have been as unable to discover which was which, as Constantine was, had he not taken a peep at the mysterious object through the microscope of Athanasius. This at once settled the apostolic doctrine; the exiled dignitary was declared to be suffering in the cause of truth, and St. Peter with his followers, seriously assembled, gravely voted the invisible Homo to be the only pure faith of the Western

* With these Greek philosophers a successful disputer was considered to be the best qualified for, and soon exalted to the highest of their Italy offices.

Church, and thundered their anathemas at Eusebius and the *false* successors for corrupting the true doctrine of the Nicene fathers.

This wily theological way of managing things soon enabled Athanasius to regain his throne, and humble his lordly brother; for notwithstanding the laudable ignorance of the Latin bishops about philosophical disputes, and their want of words and terms to express the minute distinctions, and hair splitting subtilties of the Greeks, on which pure faith depended, they all became zealous Homocousions, and knew enough about the disgraceful controversy, to know the difference in the sound of the phrases that were used. Nor was it long before the Western bishops so interested Constant, the Emperor of the West, in the quarrel of Athanasius, that he prevailed on Constantius to unite with him in calling a new council at Sardica, ostensibly to heal the schism between the Eastern and the Western churches, but which, in reality, appears to have been set on foot by the wire pullers to aid the Alexandrian primate. After solemnly opening their council at Sardica, the holy fathers became so enraged at each other, in their zeal for pure faith, that the Asiatic bishops, being apprehensive of personal violence, withdrew, and held their synod at Philippopolis out of the reach of their amicable brethren. And the *true* successors of those who corrupted the Church with their philosophy, and established the hierarchy, hauled their theological thunder at one another, in the true vein of philosophical saints, each synod declaring that

the members of the other, were the enemies of the true God and the corrupters of that pure faith, which they all claimed to be commissioned to teach, in its purity, by the Deity, as his Vicegerents.*

But it was not long before things were so managed, that the faith of the Emperor Constant became as pure, and as pugnacious, as that of the bishops, (though it is said that he was addicted to some impure practices,) and he peremptorily informed his brother, the Emperor of the East, that he must either restore Athanasius to the Episcopal throne of Alexandria, or expect to feel the swords and lances of the staunch defenders of the true faith, Homoousion! The Homopoipy faith of the Emperor Constantius, not being so strong as his fears of the Western barbarians with sword and fire to preach the Gospel, he complied with the demand, and a civil war was prevented between the brothers, and the empires which they governed, by again placing the Egyptian in his chair of state, to continue his everlasting battle with the believers in a similar essence to that, in which he believed.

The battle of the fathers for pure faith, now raged with all the noise and fury of a nocturnal conflict in the uproar of storming a city: the Emperor hated the Patriarch, whom he had been so insultingly obliged to restore, and the Patriarch hated the Emperor, because of the injuries he had received from him, as well as

* See *Decline and Fall of the Roman Empire*, by Gibbon, in one volume, London edition, page 373.

for his faith, Homoiousion. Yet both of these Potentates, like the two kings of whom the angel told Daniel, could speak lies at one table, by professing their regard for each other, notwithstanding their mutual hatred. And though the Emperor was obliged to dissemble, and put off the gratification of revenging himself, until after the death of his brother, for fear of pike and lance, yet as soon as he dare, he drove the Patriarch from his seat with the swords of his hireling soldiers, who stained their weapons in the blood of his subjects to drive Athanasius from, and maintain the scoundrel George upon that Episcopal throne, from which, after the death of Constantius, he was dragged by an indignant people, and killed in revenge for his cruel oppression, and the robberies and murders which he had committed. Yet this monster bishop, like some of the others, was a good enough philosophical Christian to be afterwards Sainted by the hierarchy, and he was worshipped in after ages by the name of the pious St. George. Really these philosophers, who defined and taught the pure faith, must have been hard pushed to find suitable timber, out of which to manufacture their patron Saints!

As soon as the Emperor had been forced to restore the scheming Hierarchy, the followers of Mad Antony, the infamous Monks, creeping out of their dens and caverns, and hearing the phrase Homoiousion, they seized the cudgels in the cause Athanasian, and like the swarm of locusts that John saw come out of the smoke of the pit, they helped to increase the blackness

of darkness over that land, where there once had been the light of the Gospel, and the true followers of the Savior. These wild beasts of the mountain and the desert, followed their ungodly leaders, the usurpers and hypocrites, something as a blood hound follows his master;—ready to imbrue their infernal hands in the blood of Pagans, or those who professed to be Christians, if any followers of the Devil, who were dignified by belonging to the hierarchy, only gave them the word of command. The Ecclesiastical historian Giesler says of these devils incarnate, that, “From the time of Theodosius I, the monks were engaged in persecuting the Pagans with a fury truly savage, and it was always in the same spirit, that they mingled in the controversies within the Church. The ambitious, bishops of Alexandria Theophilus, Cyril and Dioscorus knew well how to make use of them, either to work upon the populace, or openly to attack their adversaries. The monks were as readily excited against a Chrysostom at the point of death, as against idolaters and Arians. To them the laws of the state offered no barriers, and the dignity of magistrates no check. They united religious fanaticism with a cynical indifference to all propriety and duty; and but too often their seeming piety was but a mask for indolence and vice.”* But strange to relate, he says only a few sentences before this account of the villains, that, “The most distinguished teachers in the Church,

* See Text Book of Ecclesiastical History, by J. C. I. Giesler, vol. I., page 274. Carey, Lea & Blanchard, publishers, 1835.

Athanasius, Ambrosius, Basilus the great, Gregory of Nazianthum, Chrysostom, Jerome and Augustine, were the zealous advocates of the Monkish mode of life. Examples in point were found in the Old Testament, and by new explanations and the help of legends, the *life of the early Christians* was made out to have been precisely that of the Monks." What could such distinguished teachers know about the life of the early Christians, or any other Christians? What could they know about that Gospel which Paul preached?

But Doctor Giesler informs us still further, that in consequence of the zealous labors of these holy fathers, and sound teachers in the cause of monkery, the "*Monastic life* was considered as the preparation for the *clergy* and especially for the office of bishop!" Can any Christian wonder that bishop Hilarius should complain, about finding so few bishops in the ten provinces of Asia, who had preserved the knowledge of the true God? It does seem as if it would require some better evidence, with most Christians, than a belief in Origen's doctrines, or such zeal and sound teaching, to build up such societies of cut throats, before they could believe that either Hilarius, or these distinguished teachers, knew any thing about true Christianity. Nor would they be very likely to believe that the preparatory course for a bishop, was very well calculated to prepare the student, for preaching the Gospel of the Lord Jesus. But let us hear the Doctor once more, respecting those great

teachers, upon whom all ecclesiastical writers lavish their encomiums. For after the Arian controversy was ended by the persecutions of the Emperor Theodosius, who banished all that dare use the word *Homoiousion*, professor Giesler begins to see that his learned bishops, are not exactly what they ought to be, and he says, "That men of absolutely immoral character were admitted among the clergy, and a worldly spirit pervaded the whole order, which was seen in the prostitution of the *clerical* character to the most selfish objects; whilst at the same time, the Monkish spirit of the age requiring from them great external strictness, all this corruption was accompanied by the most contemptible hypocrisy!"*

The Ecclesiastical histories are certainly well calculated to try the patience of the reader, if he has a grain of common sense, and any reverence for the religion taught in the bible; the writers always having as many Doctorates, or Professorships hung on to them as the Great Chong Fou has titles; enough to make an unlearned man consider the Dignitaries, indeed, to be nothing less than brothers of the Sun and fathers of the Moon, and to make him look up with as much amazement as a duck does when he hears it thunder. The Poor Duck hearing a great noise about something which he does not understand, is very much astonished, and regards the uproar with a kind of reverential awe, because he knows not what it is.

* See Text Book of Ecclesiastical History, by J. C. I. Giesler, vol. I, page 199. Carey, Lea & Blanchard, publishers, 1836.

These historians, who never fail to give the precise number of the dignities, which they possess, before they begin to instruct their readers, will tell just how the Devil managed to corrupt the Church, without appearing themselves, to know *how* it was done. This same Doctor of philosophy in Gottingen, who says, that the monkish spirit of the age caused the bishops to become villains, as well as contemptible hypocrites, also says, that all the Great bishops either established, or encouraged such villainous societies, and considered these dens of iniquity, as the only *proper* place to prepare the teachers for the office of bishop. Who, or what created the monkish spirit of the age to disgrace the name of Christian, but the bishops, by their allowing such miscreants, in the first place, to enter the Church, and then *perverting* scripture and belying the *Early* Christians to increase the number of these scoundrels after they were there.

Such Ecclesiastical historians should know, or they should have honesty enough to acknowledge, that when the moderators of the Churches *usurped* their unholy power over their brethren, and made themselves bishops, they were then, as a body, of altogether too immoral a character to preach the Gospel of Jesus Christ.

That it was these self made bishops, who corrupted the Church with their philosophy, by introducing all the detestable things, which were engendered by their speculations, and not the abominable things which corrupted the bishops, except so far, as bad men grow

worse and worse, by progressing from one stage of iniquity to another of greater wickedness. It is enough to put a Christian out of temper, to see these Church dignitaries describe the abominations of the Fathers, apparently with as much indifference, as a man would wear an old shoe; they really appear to write, as if they thought that the Savior, after commissioning his Vicegerents of the third century to take care of his Church, had given them full permission to serve the Devil just as much as they chose to serve him, provided they only kept the *faith pure* and maintained the *true apostolical succession*! They do not seem to be at all provoked at their usurpations, nor to consider their disgraceful conduct as any thing more than a mere matter of course for the Hierarchy, whose piety and learning they are continually lauding, not appearing to have any doubts about their being Christians, nor so much as even hinting that these holy Fathers were rather *strange* characters to be the *true successors* of the apostles! While it appears to me, as if a Christian could not read their shameful history, without feeling that these Patriarchs ought to have been hurled from their thrones, and never admitted within the walls of a Church, except to be allowed the privilege of repenting, and being permitted after confessing their sins and giving evidence of having truly become the followers of the Savior, to worship the Lord in company with Christians.

Among the followers of Mad Anthony, of whose lawless and sanguinary character Doctor Giesler has

drawn a fatal outline. Athanasius fleeing from Alexandria secreted himself, after barely escaping martyrdom, during the nocturnal conflict between his adherents and the soldiers of Constantius. Because the Archbishop knew that the monks knowing no law but the word of their superiors, would protect him against the fury of the Emperor, who, by this time had become about as much deranged as the Patriarch, either with his Homopoipy faith, or with his long smothered determination of revenging the affront, which the Saintly dignitary had been the cause of his receiving. But persecution, or the prospect of losing his head, made no difference with the Father of Homoousion; on the throne or in the desert, he was sure to be of the same essence still, without any variation, or the least prospect of his ever ceasing to wage eternal war with the Homopoipees, for refusing to fellowship his offspring. This royal teacher of the Church, now busily employed his time in writing inflammatory letters to the hierarchs, who led on the numerous swarms of monks that had engaged in the controversy, urging them to continue the strife with the Homoiousions for the pure faith. And the leaders of these vagabonds either obeying his mandate, or hoping to obtain more power themselves by overpowering the similar essence faction, labored like a set of demons to increase the tumult, and frustrate all attempts at reconciliation, by the leaders of the other party. The course which the Emperor had pursued in depriving the Patriarch of his seat, being considered by his followers, the

Nicenians both in the Eastern and the Western empire, as a sufficient cause for a theological quarrel; Athanasius in the desert with the monks to bear his dispatches to any portion of the Realm, was in all probability much more able to inflame the Homoousians, and increase the infernal tempest, than he would have been on the throne of Alexandria.

The followers of the Patriarch Eusebius, whose similar essence faith certainly did not vary so much as the shadow of a hair from that of the same essence, would appear at first, to have been a little more rational than the Egyptian and his followers, if it were possible to admit that a Greek ever could be rational, after a speculative notion about a mystery, had once entered his noddle. The Eusebian Arians, at the commencement of the mystified much ado about nothing, were apparently willing to settle the great question and end the Homoousion uproar; for at the council of Antioch in the year 341, they urged the Holy Fathers to split the invisible difference until they did condemn both the Arian and the Athanasian faith, and appear to have almost forced a metaphysical something between the two. But they soon lost all patience, as well as reason, allowing that they ever had any, and became raving mad in their hatred of Athanasius, which appears to have made them as ferocious and as fierce for their Homoousion, as he was for the *Homo*, that had made him Patriarch of Alexandria. And it must be admitted, that the Eusebians had sufficient cause to make them angry, for though

there is no evidence to show that the leaders of the tumult in either faction, had the least claim to the name of Saints, yet there is good reason to believe that Noah, Daniel, or Job would have become enraged in spite of all that either of them could have done to keep his temper, had they been tormented by any man with such an everlasting Hubbub as Athanasius raised about the only idea that ever seems to have entered his Patriarchal head.

The Athanasians soon obliged the Arians to commence holding those apostolical meetings, which Bishop Hilarius so well describes, when he says, "The Homoousion is rejected and received, and explained away by successive Synods. Every year, nay every moon, we make new creeds to describe invisible mysteries; we anathematize those whom we defended, and condemn either the doctrines of others in ourselves, or our own in that of others, and reciprocally tearing one another to pieces, we have been the cause of each other's ruin." These Councils, which were so fruitful in keeping up the general quarrel of the bishops, who fought with and denounced each other, as being the children of the Devil, undoing at one Synod what they decreed at another, were solemnly declared by the Fathers to be under the special guidance of the Deity, who having invested his Vicegerents with authority to govern his Church, also overruled all their decisions, in such a manner, as to prevent their making any mistakes in defining what was, and what was not the true faith and; they are so

believed to have been overruled by all those who believe the Fathers.

By this time there was a glorious state of things in that, which was called the Church; the Christian theology was advancing rapidly under the government and teaching of these eminent Christian philosophers; the bishops assembled every moon and fought with each other synodically, and the Emperor banished the most refractory; Athanasius disguised in the garb of a monk, crept out of the desert and attended the general quarrels to animate and cheer on the Homoousion combatants. And the bishops, "Well knowing how to use the detestable monks to work upon the populace," had by their own labors, and the use which they made of the blood hounds, so inflamed the baptized pagans, that they were as ready to fight about the shadow of a mystery, as their ungodly leaders, and now the blood began to flow. The work of the Devil, speculation and mystification, now began to produce their genuine fruits, contention and slaughter, to show whose hand had set the philosophers to work with their mysteries, and the first blood that stained the so called Christian capital, was shed in this ecclesiastical quarrel for power and place, between a couple of bishops, by their rival factions. It appears from the history, that the monks and bishops soon raised such a Homoousion sedition among the baptized populace, even in Constantinople, under the nose of the Arian Emperor, that they would not allow their civil ruler to have a Homo of his own faith to

preach to him what he had been taught to believe was the Gospel. They had managed so as to seat one of the brood Athanasian by the name of Paul on the Episcopal throne, in opposition to the wishes of Constantius, thus showing their disregard for the feelings of their Monarch, as well as their contempt for his faith, and their determination to deprive him of those rights, which he possessed as a man and a Sovereign.

The Emperor probably feeling, that as he was the lawfully constituted ruler of the empire, he had a little better right to rule the factious monks and bishops, than they had to rule him, undertook to remove their Patriarch, and seat one of his own faith in the Patriarchial Chair, but as soon as he deprived Paul of the office, his followers throwing defiance in the Emperor's face, would immediately restore it to him again. As the Primate Paul belonged to the true faith party, or the faction that at length prevailed, and has since been Sainted, he must have known what his namesake Paul wrote about the duty of Christians, namely, that they should be "Subject to principalities and powers and obey magistrates;"—The true faith however, of this pious Hierarch, as well as his regard for the apostolic injunction, was manifested by his reseating himself on the throne, the moment that the violence of his adherents made it possible for him to do it. Five times the Loedly Ecclesiastic was driven from his throne, and five times he was reseated, in this fierce struggle to see whether Lord Homocousian, or Lord Homolousion, should have the privilege of pro-

fessedly preaching the doctrines of him, who had not where to lay his head, and who said to Pilate, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

By this time the Emperor appears to have felt that he must do one of two things; that he must either dethrone this humble follower of the Savior, or be dethroned by him; and not being exactly willing to give up his government, or not thinking that his duty required him to do it, he commanded Hermogenes, the first military officer of the Empire, to enforce a sentence of banishment against the Patriarch, in such a manner as would put an end to his resuming the Ecclesiastical throne. The master general of the cavalry, like a good subject of his lawful Prince, attempted to execute the order, but the seditious followers of Paul, immediately flew to arms, murdered the general, dragged him by the heels through the streets of the city, burnt his palace and slew many of those who endeavored to aid the officer in performing his duty, and the Patriarch *still* held on to his throne.

Constantius now ordered Philip, the pretorian prefect, to see if he could not dispossess the rival Monarch and seat a bishop by the name of Macedonius on the Episcopal throne; and this officer, either fearing the fate of Hermogenes, or preferring to execute the command by deceiving the Patriarch, instead of being obliged to butcher his insane followers, invited Paul to the baths of Zeuxippus, which had a

private passage communicating with the sea, and having a vessel prepared, he soon embarked this obstinate holder of power, and pious head of rebellion, on a voyage to Thessalonica. But no sooner did the Prefect attempt to escort Macedonius to the Cathedral, that he might be installed in his office, than the faction of Paul again resisting the command of their Sovereign, seized their arms and endeavored to get possession of the sanctuary; the new Patriarch however, being sustained by a regular force, the seditious Homocousians were this time defeated, and Macedonius gaining a decisive victory, was seated on the Episcopal throne, though not until after three thousand one hundred and fifty persons were slain in the sacrilegious and horrible conflict.

The infernal tragedy, which it was necessary to perform in order to undignify one of the true successors, and officially dignify another, was not yet wholly finished; for though at first, the Emperor does not appear to have been disposed to take the life of this ungodly and seditious Patriarch, notwithstanding he so richly deserved a halter, yet after this second murderous outbreak from the vagabonds, whom bishop Paul had so schooled in his Christianity and rebellion, that they could cut the throats of those subjects, who were disposed to obey their lawful Sovereign by thousands, Constantius either commanded, or allowed his officer to drag the villain in chains from the desert of Mesopotamia to Mount Taurus, where he was thrown into a dungeon, and at last strangled by the

order of Philip. Such was now the blood thirsty rage of the Athanasians at their defeat, that they were ready to butcher the Arians for doing those things, in which they were not trying to put down the *pure faith*, but only showing their respect and veneration for the remains of the Emperor Constantine. I shall give the description of the murderous attack, which these pure doctrine Saints made on those who professed to believe in the same Lord, in the language of the historian, who says, "As the chapel in which the body of the great Constantine had been deposited, was in a ruinous condition the" (Arian) "bishops transported those venerable remains into the church of St. Acacius. This prudent and even pious measure, was represented as a wicked profanation by the *whole party*, which adhered to the Homousion doctrine. The factions immediately flew to arms; the consecrated ground was used as their field of battle, and one of the ecclesiastical historians has observed as a real fact, not as a figure of rhetoric, that the well before the church overflowed with a stream of blood, which filled the porticos and the adjacent courts."^{*}

Those historians either ecclesiastical, or otherwise, who abuse Constantius, and call him an Arian tyrant and persecutor, have done him foul injustice, and they do not appear to see that their own statements give the lie to their false assertions. What must the Emperor have thought of those holy bishops, who

^{*} See *Decline and Fall of the Roman Empire*, by Gibbon, in one volume London edition, page 329.

could teach their infamous dupes to revere those murderers, as martyred saints, that he so justly beheaded for murdering his general, Hermogenes. At this time he was neither tyrannical, nor did he manifest a persecuting spirit towards those who opposed his Arian faith, but on the contrary he bore with the personal insults, and the crimes of this ungodly Athanasian faction, as few men in his situation ever would have borne; if he had been either a tyrant or a bigot, he would not have suffered the villain Paul, whom the hierarchy have since called a martyr and sainted, either to pollute the Cathedral, or to trample on his authority quite as long as he did. Those historians who can charge the Emperor with being a persecutor, because he endeavored to suppress the vile faction, as well as the bishops, who voted the Patriarch to be a saint, and who can prate about the unfortunate Paul, and the martyred St. Paul of Constantinople, might with full as much propriety speak of an unfortunate bandit, and call him the martyred St. bandit, because some Italian villains, who was in the practice of robbing on the highway, and murdering those whom he plundered, had at last been caught and gibbeted for his infamous crimes. It has been said that some of the Italian banditti were in the habit of telling their beads and imploring the assistance of the Virgin Mary to aid them in their vocation, and such pious robbers, when caught and hung, certainly have as much right to commiseration, and full as good a

claim to have their names enrolled in the catalogue of saints, as such pious and unfortunate Patriarchs.

The forbearance of the Emperor, at first, under all the outrageous provocations of the Homoeousians, who compared their civil ruler and lawful magistrate to Pharaoh, Ahab, Belshazzar, and every thing else, which their vile tongues could find in their slang vocabulary, may almost induce the belief, that he had some knowledge of Christianity, notwithstanding all that these arrogant bishops had done to put out the light of the Gospel. This Monarch, who has been represented to have been a tyrant, and a persecutor, did not even attempt to maintain his right to think for himself, as a man, until these foul usurpers forced him to do it, or allow himself, and his government to be trampled under foot by the false teachers of that religion, which commanded them to be subject to his authority. And it is no wonder, that after the murder of his general and his loyal subjects by the assassins, who were set on and upheld in their assassinations by the villainous bishops, who were much more guilty than their detestable followers, that he should begin to think the safety of the state, as well as his own safety, required him to put down Athanasius and his ferocious monks. Nor is it to be wondered at, that he should afterwards use some harsh measures, in his endeavors, as Monarch of the empire to crush such a gang of unmitigable scoundrels.

The Emperor at length became master of his own capital, and it does appear as if he did make it rather

a dangerous piece of business, for the psalm singers and throat cutters to perform their devotional exercises by raising a sedition and murdering those, whose faith they did not consider to be quite as pure as their own. But how the Monarch came to select such a monster as he did to sit on the Episcopal throne, is somewhat strange, though the bishops, in both of the factions, had by this time become so infamous, that none of the dignitaries could have much of a reputation for piety unless they were more than ordinarily the children of the Devil; and it is most likely, that Constantius made choice of one, who was celebrated for his meekness and Christian forbearance. The study of the characters of these pious, lowly, and humble ecclesiastics, who professed to consider themselves so unworthy of the name of Christians, when they were seeking for office, and who became such perfect Beelzebubs after they got the power, will very much enlighten the Christian of the present day, should he wish to understand who is the Father of a certain species of humility and lowly mindedness, which some ministers are everlastingly recommending to their congregations. A humility and a lowly mind, which allows such ministers themselves to hate the truth, and fiercely quarrel with those who preach it; a humility, which requires their followers to blindly receive whatever they teach for Gospel truth, because there should be no contention in the Church; and a humility, which allows both ministers and members to humbly live in a pious disobedience of

the Lord's commands, while they are professedly adoring the Divine sovereignty and goodness, that has made choice of such unworthy sinners, as they are, to be partakers of the promises and heirs of eternal life.

The Emperor now either desiring to end the strife and bloody violence about a theological speculation, or being determined that he would have the privilege, by some means, of eating his meals in peace, passed a law, by which all the sectaries who refused to communicate with each other were deprived of their privileges, forcing them to give up their churches, and forbidding the holding of their assemblies within the walls of the city. Some of the historians call this an unjust law, but if this law were unjust, under all the circumstances, what was that law, by which Theodosius I. required all the Arian faction to change their faith at his mandate, and actually took from them one hundred churches in the city of Constantinople alone, banished their Patriarch, and expelled their bishops and clergy from all the churches in his dominions? Had this Emperor, who was baptized into the Homoeousion true faith, and who slew seven thousand of the Thessalonians indiscriminately for one seditious tumult, been in the place of Constantius, he would in all probability have beheaded Athanasius and every monk and villain who headed his faction, before he would have suffered them to produce one half of the murderous strife, which they were allowed

to create among the people, during the reign of the Arian Emperor.

The execution of this law being committed by Constantius to the Patriarch Macedonius, who appears to have been a worthy successor of the Constantinople St. Paul, he did not confine himself strictly to the letter of his commission, but as the civil and military powers were placed at his disposal, to aid him in the pious work of reclaiming the Homoousion heretics, it was not long before he could have said in the language of another Potentate, "Order reigns in Warsaw," for he seems to have either silenced, or driven all the opponents of the true faith out of the city. This holy Patriarch appears to have resolved to bestow the blessing of true religion upon the whole community, whether they desired to have it or not, for he tortured the young women who refused the boon, by burning their breasts with red hot eggshells, baptized some of the people against their wills, and forced the consecrated bread down their throats, even when their mouths had to be held open with a wooden engine, for that purpose. This Patriarchal mode of administering the sacraments, was not exactly after the apostolic manner, though Macedonius seems to have been very zealous, and his pious labors would undoubtedly have enrolled his name in the catalogue of saints, had it not been for the unfortunate turn which things took, for his party, when Theodosius concluded to be baptized into the opposite faith. After this true successor of the apostles had effect-

ually settled the Christian doctrines in Constantinople, and in the cities and towns within his Patriarchal jurisdiction, he learned that there was a large district in Paphlagonia, where the populace were almost entirely the followers of Athanasius; and he determined that they should either become true believers or be massacred all in a body. To effect this very desirable change in their belief, he ordered an army of legionaries forthwith to go and make them understand the Gospel; but the Paphlagonians, being full as determined that they would not be converted under the preaching of his missionaries, as he was that they should be, they armed themselves with sythes and axes, slew four thousand of his preachers in a general battle, and drove the rest out of their territory.

The bloody Homocousions, who commenced this work of murder in their pious zeal for the true faith, soon had the measure which they had meted to the Arian heretics, given back to them, pressed down and running over, in the demoniacal strife, which rolled over the provinces of Greece, and Asia, like the simoom of the desert; spreading the work of violence, devastation and bloody crimes, either for pure doctrine, or to increase the power of some bishop among the numerous factions, into which, the Arians and Nicenians were now divided. Sometimes there were three, or four bishops, with their insane followers, all contending for the spiritual jurisdiction of a single city, and some one of the Vicegerents, either lost the temporal possessions of the Church, by being over-

powered himself, or acquired them by overpowering the factions of the other aspirants, until they tore the bands of civil society asunder in their furious struggles for power, and their fierce hatred of one another. While the Holy Fathers were striving to get the mastery, one over the other, they branded all those who resisted their authority with the name of heretics, casting the reprobates out of the true Church, and delivering them over to the Devil by virtue of that Divine power with which they were invested. And the historian says, "Many were imprisoned and persecuted and driven into exile. Whole troops of those, who are styled heretics, were massacred, particularly at Cyzicus and at Samosata. In Paphlagonia, Bithynia, Galatia, and in many other provinces, towns and villages were laid waste, and utterly destroyed."*

The poor Emperor, whose character was by no means stern enough to govern such eminent Christian philosophers in a proper manner, while they were contending for the Homoeousion true faith, or the true faith Homoeousion, labored as if his salvation depended on having these holy teachers agree upon something and call it pure doctrine, that there might be some end to the mischief, which they were producing by their contemptible difference about the nothing, for which they professed to be quarreling. But the more he tried to unite this strange brood of peace makers, the more enraged they grew, both at their

* See *Decline and Fall of the Roman Empire*, by Gibbon, in one volume London edition, page 330.

Sovereign and at one another, all the synods which he assembled, only serving to increase the strife and uproar, for they would break up in a fierce brawl hurling their anathemas at each other's heads, and more determined than ever to wrangle as long as they lived, for the pure and peaceable faith, which both parties claimed to have exclusively in their own possession.

At last the Monarch, who had borne with the disputants, enough to have fully justified him in hanging a large portion of them, for the murders which they had caused, ordered the whole of these blind leaders of the blind to assemble themselves in council, apparently being determined that they should stop their everlasting contentions about the same essence, and a similar essence, by voting for something in which they could agree. The Eastern bishops held their tumult, called a synod, at Seleucia in Isauria, and after a four days' quarrel about pure faith, they broke up as usual without being able to agree upon any thing, excepting that each party was unanimous in considering the other to belong to the Devil, which was certainly a very rational conclusion in both parties. The Western bishops assembled at Rimini on the coast of the Adriatic, and were not permitted to end their council in the same manner, the Emperor having commanded Taurus, the pretorian prefect, to keep the holy fathers together until they should all be agreed in the same opinion, and promised to make him a Consul, could he by any means perform the difficult task of uniting such Christian brethren. As

the Emperor had, by this time, found out that it was no easy matter to make the Christian philosophers see what kind of a thing that Christianity was, at which they were squinting through their theological microscopes; he gave his officer the power of banishing fifteen of the most refractory to help him purify their vision, and enable them to discover the real essence of the Homo. There seems to have been a long struggle between the utter aversion of the bishops to any thing like unity, and their fear of the prefectory power of banishing them, which was shaken over their heads. But at last, being beset on the one hand by the prayers and threats of Taurus, who appears to have manifested some idea of setting the legionaries to hanging the Fathers, if their obstinacy should prevent his obtaining the Consulship, and cajoled on the other by two intriguing bishops of Illyricum, the Latins did all agree to call the true faith something, which has the appearance of being a theological gossamer, of the finest texture, stuck in edgewise between the two Homos." As the great majority of the Western bishops belonged to the Athanasian faction, they were made to believe that this shade of something, which they could not discover, was a genuine Homousion, and thus induced to vote that it should be called the apostolic doctrine of the Church. But the two Illyrian bishops, Valens, and Ursacius, who belonged to the Eusebian faction, being a little sharper sighted, they knew that there was an imperceptible speck of Homousion in the obscure thing for which they

persuaded their brother bishops to vote by solemnly declaring that they were not Homopopees, and fiercely anathematizing the name of the heretical Arius. But as that Lord, who overruled all these general quarrels of the Holy Fathers, so that it was impossible for them to be mistaken in defining pure doctrine, seems to have been either absent, or asleep on this occasion:—the Latin bishops had no sooner returned to their dioceses, than they discovered that they had not only been guilty of coming to an agreement about the faith, but they had also committed the great crime of signing a creed, that could be so construed by their opponents, as to make it teach the Homousion heresy. And the pious teachers of the pure faith, repenting of their sin in dust and ashes, solemnly protesting that they had been deceived by the Devil and the vile Homopopees, threw from them with abhorrence the heretical shadow for which they had so lately voted, and again seizing the true Homousion banner, the two belligerent parties were much more enraged at each other, than they were before their divinely superintended general council.

Thus were frustrated all the laborious endeavors of the Emperor to establish harmony among these detestable pretenders to Apostolic power and the true succession, by the ungodly true successors of those who corrupted the Church by introducing the philosophy and establishing the Hierarchy. Men who knew not the Gospel, which they falsely professed to teach, while they were warring with each other in their

strife for power and place, and wrangling about their metaphysical distinctions without a difference, with which the philosophy of the Devil had furnished them to help forward their infernal quarrel. So that at the death of this Monarch in the year 361, the offices of the divinely established hierarchy, as it is falsely called, were filled with about as true followers of the Devil, as he ever had to serve him, excepting those who afterwards took their places, and became if possible a little worse than they were. The bishops were serving divers lusts, living in malice and envy, hateful and hating one another, desiring to be teachers of the false philosophy, but understanding neither what they said, nor whereof they affirmed; they were deceitful, implacable, unmerciful, and not having the knowledge of God themselves, they were the promoters of all unrighteousness among the people, until they finally made them as vile as their teachers. These Holy Fathers about whose piety we hear so often, were so determined either to rule or ruin, and so much under the influence of their Father the Devil, that they would neither live in peace themselves, nor let others, when they had the power to raise a tumult; and such was the strife and violence, which they created about their Homodoxy and their Homodoxy throughout the empire, that the historian says, "In vain did Constantius assemble councils, (the most remarkable were the two held simultaneously by the Western Church at Rimini, and the Eastern at Seleucia,) and resort to force; nothing

was accomplished, and at last, he left all in the greatest confusion."^{*}

The Doctor of philosophy in Gottingen, had more than sufficient evidence to sustain him in saying, that nothing was accomplished towards reconciling the pious Fathers of the fourth century, as well as that Constantius left all in the greatest confusion. For another writer, not belonging to the sacerdotal order, but whose statements the theologians have been obliged to admit were facts, in describing the bitter fruits produced by the zealous labors of the self styled Vicegerents of the Savior, says, "The simple narrative of the intestine divisions, which distracted the peace and dishonored the triumph of the Church, will confirm the remark of a Pagan historian, and justify the complaint of a venerable bishop. The experience of Ammianus had convinced him, that the enmity of the Christians," (baptized Pagans) "towards each other, surpassed the fury of savage beasts against man, and Gregory Nazianzen most pathetically laments that the kingdom of heaven was converted by discord into the image of chaos, of a nocturnal tempest, and of hell itself."[†] But notwithstanding these Pagan philosophers (falsely called Christian bishops) made the Church a hell upon earth, the Gospel of the Lord Jesus has been obliged to bear the reproach of allowing them to be christians, and their hellish work to

* See Text Book of Ecclesiastical History, by J. C. L. Giesler, vol. I. page 200. Carey, Lea & Blanchard, publishers, 1816.

† See Decline and Fall of the Roman Empire, by Gibbon, in our volume, London edition, page 320.

have been perpetrated by the followers of the Lord. And there are those in the nineteenth century who can tell us, that these servants of Satan, were the authorized Ministers of the Savior, and appointed by him to govern his people, with power to open the kingdom of heaven for themselves and others. Why Mahomet, false prophet as he was, had there been such a set of vagabonds among his Arabs, who could have been guilty of producing such confusion and murderous strife about the pure faith of Islamism, in their rage for the offices under his government, would have considered that his religion, made it his impious duty to extirpate the whole of the combatants, without allowing one soul of them, either to be teachers, or to have the promise of his paradise.

When Julian became Emperor, he appears to have concluded, that Paganism unbaptized was much better and more peaceable, than the baptized Paganism of the eminent Christian philosophers. And those who know what Christianity is, will not be very likely to think that the Apostate, as the Fathers called him, came to a very irrational conclusion, for there can be no doubt that Heathenism was more acceptable to Jehovah, than the profanation of his Gospel, and the horrible crimes which were committed by those, who with his name in their mouths, had become, under the rule and teaching of their philosophized bishops, like the Jews under Manasseh king of Judah, much worse than the Heathen that were before them. The God of the bible told those Jews, that for their abominations

he would bring the sword upon their city, and wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down; he would not own them as his followers, nor stand in the relation of father to their crimes; and he never has owned those as his worshippers, whose pure faith allowed them to do the works of the Devil, but he has always charged such with being the children of him for whom they were laboring. This charging God with allowing the ungodly Fathers to be his worshippers, when they were serving the Devil, as they did, merely to uphold the claims of the present hierarchy to their offices in the Church, is something which I should not like to do. The Emperor Julian restored all the turbulent bishops, who had been banished by Constantius to their offices, as much as to tell the factious villains, that he was Master, and that they might teach any of the Devil's Homes that they chose to teach, but they must take good care not to raise any more seditions, nor lay waste any more towns and villages in their quarrels about the Homo, for he should govern them so that they would be under the necessity of keeping the peace. And if Julian had not been slain in his war with the Persians, this bloody work about a similar essence and the same essence, would have been ended much sooner than it was; for there is sufficient reason to believe, that if the leaders of the factions had conducted under his government, as they did under that of Constantius, he would have hung the monkish rascals by scores, instead of merely banishing them,

without being at all afraid of offending; by so doing, either that God, whom they insulted by professing to serve him; or the one which he thought proper to worship.

After the death of Julian, the strife and violence about the undistinguishable difference in the Eusebian and the Athanasian faith, and the quarrels between the sects, into which the two parties had now become divided, continued during the reign of the Emperor Valens in the East, and his contemporaries in the West, until Theodosius became Emperor of the East in the year 379. The Eusebian bishops had heretofore persuaded the Emperors to look through their microscopes at Homopoipy, but after Theodosius became Emperor, he was induced to take a squint at Homocousion through the microscope of Acholius, bishop of Thessalonica, and he was the first Monarch, that was *regenerated*, or baptized, in the true faith. To show christians what pious and holy feelings the regeneration of the Fathers produced in the regenerated, as soon as their sins were forgiven, while they were rejoicing in a good hope of eternal life, I shall give the law, which Theodosius dictated, as soon as he ascended out of the holy water, which regenerated him. As such feelings of tender heartedness in a young convert, will appear rather singular to those, who have had their sins forgiven, as well as let them see how the Holy Fathers managed to spread the true faith and prevent heretics from losing their souls by following false teachers, I shall give the Edict of the

Emperor in his own words, or if the reader should be heretical enough, he may think that the pious bishop, who baptized the afterwards ferocious Pagan, told him what to say as soon as he was converted by baptism.

THE EDICT OF THE EMPEROR THEODOSIUS,

On rising out of the Baptismal Font.

"It is our pleasure that all the nations, which are governed by our clemency and moderation, should stedfastly adhere to the religion which was taught by St. Peter to the Romans, which faithful tradition has preserved, and which is now professed by the pontiff Damasus, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic christians; and as we judge that all others are extravagant madmen, we brand them with the infamous name of heretics; and declare, that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties, which our authority, guided by heavenly wisdom, shall think proper to inflict upon them."^{*}

^{*} See Decline and Fall of the Roman Empire, by Gibbon, in our volume, London edition, page 402.

As some of my readers may not know how the pontiff Damasus, who then *professed* the religion of St. Peter, came into the possession of the Episcopal throne of imperial Rome, I shall relate the manner in which he obtained the chair of the apostle. The Patriarch, Damasus, had a competitor by the name of Ursinus, who considering himself to be full as much entitled to the throne as his brother bishop, and his followers being of the same opinion, he and they determined that Damasus should not have the chair of the St; but the apostolic Damasus and his followers, being full as determined that he should have it, the two parties met in the church of Sancta Maria Maggiore to decide on the merits of the two holy bishops. When after a very serious discussion of the question with swords and Italian daggers, one hundred and thirty seven dead bodies were found in the church alone; and such was the fury of the bloody conflict, that the Pagan prefect, Prætextatus, being unable to resist or to appease the combatants, was constrained by superior violence to retire into the suburbs of the city, and let the *brethren* continue the battle. And at length, this well disputed contest for Episcopal power to preach the Gospel, as it was taught by St. Peter, terminating in a victory for Damasus, he was seated on the Episcopal throne, and his rival, bishop Ursinus, was banished.*

As soon as Theodosius had somewhat checked the

* See Decline and Fall of the Roman Empire, by Gibbon, in our volume, London edition, page 338.

daring and victorious Goths, he entered the capital of the East at the head of his army, and prepared to execute both in the letter, and in the spirit, the edict which he dictated, or subscribed, so shortly after he was regenerated. When summoning before him, the Arian Patriarch Damophilus, he gave him the choice of instantly abandoning his Homoeousion true faith, and becoming a true believer in the faith Homoeousion, or of going into exile, and delivering the hundred churches of Constantinople over to the followers of Athanasius, who at this time, had but one congregation in the whole city, and this church had been collected and built up by Gregory Nazianzen, who single handed and alone, was battling for the true light in the thick darkness of Arianism with which he was surrounded. Damophilus and his followers, either not being quite as willing to shed their blood for the true faith as the Constantinople St. Paul and his infatuated butchers, or being rather afraid that the legionaries of Theodosius, would be a little too hard for them in a theological discussion of the apostolic doctrine, immediately resigned the Episcopal palace, and delivered the hundred churches over to the true believers.

The Emperor now conducting Gregory to the Cathedral, solemnly invested him with the Patriarchal office, and he took up his residence in the Episcopal palace, but the new Patriarch, who appears to have been altogether too honest a man to be allowed to hold his seat, confesses that on the day of his

triumph, such was the grief, rage, astonishment, and despair of the citizens, that the capital had the appearance of a city, taken by assault, and forced to obey the orders of a barbarian conqueror. But Gregory Nazianzen, though apparently no great saint, was not enough of a villain to be permitted to fill the Episcopal throne of the Eastern capital, and govern such a set of infernal scoundrels, as the holy fathers of his own party, and they soon forced the man to resign his seat in disgust, who alone had the courage to maintain their faith in Constantinople, during the reign of Arianism. The pious Theodosius, whose name has been celebrated by all the monks, in all their annals, for his most astonishing Christian virtues, continued his zealous labors among all the nations, "governed by our clemency and moderation," as he began them, by taking away the churches and banishing the Arian clergy, until he settled the dispute about pure faith, and established the doctrine of the apostles in accordance with the edict, which was inspired under the holy influence of his water baptism.

It is more than sufficient to make a christian lose his temper, or enough to make a man of the world, who has common honesty, storm and swear like a pirate, to see these villainous monks praise the virtues, and extol the Christianity of some of the vilest tyrants and monsters, whose names have stained the page of history, for no other reason than that the tyrannical Monarchs, or the odious Patriarchs, allowed their most detestable factions to rob and murder with

impunity. The vagabonds richly deserved hanging, for the lies, which they wrote to eulogize Emperors, who should have been chained like wild beasts in a dungeon, as well as for the foul panegyrics, which they lavished on their exalted Patriarchs, whose crimes entitled them to a halter, and an exaltation to the scaffold.

This baptized Homocousion Heathen, the vile tyrant Theodosius, the holy Emperor of the monks, instigated by them, promulgated fifteen severe edicts against the heretics—the Arian bishops were not only subjected to exile, and the confiscation of their churches, if they presumed to teach their faith, but a fine of over four hundred pounds sterling, was imposed on every person, who should dare to confer, or receive the ministerial office, or even aid in ordaining one of their sect. Under the clemency and moderation of this impious orthodox Emperor the heretics were deprived of the sacred right of making their wills, and debarred from receiving the legacies of their friends. The faith was now so pure, that those who dared to commit the horrible crime of celebrating the festival of Easter on any other day than the one set apart by the pious Homocousion bishops, were considered as being worthy of death. And that they might effectually keep the numerous odds and ends of the true faith in due accordance with all *their* apostolic abominations, the office of *Inquisitor* of the Faith, was established, and the first heretic who was murdered, after being condemned by a

solemn tribunal of the Holy Fathers, was butchered during the reign of this ferocious tyrant.

What were the terrible sufferings of the Arian clergy and their followers, before the true faith was fully established, can only be conjectured, for the monks, who have bestowed so much praise on the pious Theodosius, because of his great meekness and humble christian graces, have also taken good care not to let the writings of the Arian heretics tell the story of the miseries which they endured; concluding undoubtedly, that it would be much better for mankind to remain ignorant on that subject, than to run the risk of losing their souls by studying the impure theology of such "extravagant madmen!"

As the two abominable factions, so improperly called Christians, hated one another much worse than they did the idolaters, the laws, that had been enacted against the heathen, were suffered to sleep until the pious Athanasians had become masters of the field by exercising their ferocious zeal, under the sanction of the imperial power, in prostrating the Arian enemies of the true faith. When this was in some measure accomplished, the sanguinary bishops instigated the vile Theodosius to commence persecuting the pagans as unmercifully, as he had the Arians;—It would really seem, as if these monkish children of hell did not consider their faith to be pure, unless they were imbruing their hands in the blood of some portion of their fellow citizens. At first, the Emperor only prohibited the sacrifices offered to the idols, and for-

bade apostacy to Paganism, but, says Doctor Giesler, without one word of censure "The zeal of the Christians far outstripped the imperial ordinances—Mobs of hirelings and fanatics were led against the heathen temples by the more enterprising bishops, and the monks especially, often banded themselves together for the destruction of the heathen relics."^{*}

Such bishops were certainly much more enterprising than the apostles, and if they left the world without repenting of such enterprises, the Devil their master has by this time partly rewarded them for such pious zeal. The Athanasian Fathers, who had preached their gospel so successfully to the Arians, now commenced preaching the true faith to the Jews and Pagans; but their gospel was not exactly like that which Paul preached by saying "Give none offence, neither to the Jews nor to the Gentiles," and by saying of himself, and his bretheren, that as workers together with Christ, they labored, "Giving no offence in any thing, that the ministry be not blamed!" These fiendish monks now sometimes led on by their bishops, and at others banding themselves together, under the orders of some of the inferior dignitaries, made war upon the poor pagans with their true savage blood hound ferocity. Throughout the empire, they carried on with untiring zeal, their infamous work of demolishing some of the noblest structures of antiquity, which, but for these more than Goths, might

^{*} See Text Book of Ecclesiastical History, by J. C. L. Giesler, vol. I page 167. Carey, Lea & Blanchard, publishers, 1836.

have stood as monuments of the arts until the present hour. Whenever the Heathen dared to defend their temples, they were slaughtered by these mobs without mercy;—in these furious conflicts, they sometimes overpowered the monks, at first, so that they were obliged to obtain the aid of the Emperor, before they could perpetrate their work of death and destruction, and then the Pagans tormented some of the villains as inhumanly in the vengeance which they took, as they were tormented by them. This was particularly the case at Alexandria, where the vile Patriarch Theophilus after a bloody contest finally destroyed the splendid temple of Serapis by obtaining the assistance of the humane Theodosius, whose “authority, being guided by the heavenly wisdom” of his bishops, enabled the Monks of Egypt to consummate their villainy. In Syria, a venerable bishop by the name of Marcellus, being anxious to spread the Gospel among the heathen, he took the field in person with a numerous body of soldiers and gladiators, who obeyed his episcopal orders, but unfortunately for the saint, after attacking quite a number of towns and villages, the Pagans became so exasperated that he lost his life in the pious enterprise, though he gained a distinguished reputation by his zealous labors, for the Synod of the province unhesitatingly voted, that bishop Marcellus had *sacrificed* himself in the cause of God. There were many others, who distinguished themselves by their labors, but it is impossible to do justice to all the bishops, and I shall

merely observe, that when Theodosius became sole master of the Roman empire, he forbade all worship of idols on pain of death, and the Pagans after becoming baptized, all became such Christians as were produced by that Christianity which was taught by the Holy Fathers.

The tedious and difficult business of discovering and settling the true faith, and the arduous labors of the bishops in Christianizing the Heathen, would seem to have confounded these learned theologians and eminent Christian philosophers, who at length, became so bewildered with the multiplicity of their Episcopal duties, that they do not appear to have had a very definite knowledge of where that God, whom they professed to worship, was to be found. But as the followers of the great Origen, were in the habit of apostrophizing the martyrs, and beseeching them to intercede for the faithful, the Holy Fathers seem to have concluded, that it would be much better for the worshippers of the Lord to address their supplications immediately to those departed saints, and let them present their petitions, as they must know where to find the Deity. But after this new mode of supplicating Jehovah through the martyred saints, instead of asking for the forgiveness of sins and the blessing of the Spirit in the name of the Lord Jesus, had once been introduced, these departed worthies appear to have been very desirous of being employed as intercessors. For, says Doctor Giesler, "Martyrs before unknown, announced themselves in visions,

others revealed the place of their burial, and their relics soon began to work miracles, and to be valuable articles of trade." This new and profitable speculation appears to have been either commenced, or greatly encouraged by the pious bishops, and Patriarchs, for says the Doctor again, "Christians were now but seldom called upon to address their prayers to God, the usual mode being to pray only to some saint for his intercession. Men chose their patron saints, and dedicated churches to their worship, and with this worship of the saints were joined many of the customs of the Heathen." But says the historian once more, "The heathen, whom the Christians used to reproach with worshipping dead men, found now ample opportunity of retort."^{*}

These were rather strange children for apostolical Christians, notwithstanding they had now purified the Homocasion pure faith, so that it was as pure as pure could be;—just like that which was taught by St. Peter, professed by the Pontiff Damasus at Rome, and contained in the edict of his Most Christian Majesty, the Emperor Theodosius, whose clemency and moderation, by this time, must have been fully appreciated among all the nations, which were governed by his authority.

As there were no more Heathen temples to demolish, and no chance for cutting the throats of those, who refused to embrace the pure faith, the Holy bish-

^{*} See *Text Book of Ecclesiastical History*, by J. C. L. Gieseler, vol. I, pages 283, 286, 287. Carey, Lea & Blanchard, publishers, 1835.

ops now employed their pious zeal in performing those miraculous labors, that look very much like that kind of work foretold by Paul, when he said, " Whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." There certainly must be a very strong delusion, before men could be led to believe that bishops, who had become hypocrites and murderers, were gifted by a righteous God, with the power of working miracles to aid them in perpetrating their infamous crimes, for they claimed to be miraculously assisted, while they were so cruelly murdering the Heathen. But nothing short of being completely *infatuated* by the Devil, could ever induce any man, or set of men, in any age or nation, to believe that the Holy Savior imparted miraculous power to bones, carcasses, and the true cross; that such Holy Fathers might be zealously engaged in the pious work of speculation, by peddling their filthy relics for filthy lucre's sake.

These true successors of the apostles, as they are wickedly, as well as ridiculously called; the very best of them solemnly declare that the bones, carcasses and the true cross in their hands, did perform the most wonderful miracles, far surpassing those,

which were wrought by the Holy apostles to whom the Savior gave miraculous power, to aid them in convincing sinners that they were divinely commissioned, not to peddle relics and rule the Church, but to make known his Gospel. And such was the fecundity of this new Greek mystery, and the zeal of those, who engaged in this pious trade, that they not only discovered nearly all the bones of both the new and the old testament saints, as well as the remains of those, who were slain in their pious conflicts, or were executed for sedition and murder; but so many carcases were produced, all claiming to be martyred saints, that the holy bishops were obliged to increase their Episcopal *labors* by taking upon themselves the task of distinguishing between the true and the false martyrs. To enable his Vicegerents to tell which was which, so that the children of the Devil should not be adored as his followers, that Lord, who had overruled all the decisions of the general councils and enabled his bishops to establish the true faith, now revealed to them some private marks, by which they might know the bones of his servants. And Martin bishop of Tours, who immortalized himself by marching at the head of his monks to massacre the Pagans, and since in solemn synod voted to be a saint, and adored under the name of St. Martin wherever the Fathers spread their bastard Christianity, actually has the reputation of making a dead man, who had long been worshipped as a holy martyr, confess that he

was nothing more than an infamous rascal, who had been hung for his crimes.

But as the manner in which these imposters the bishops, discovered their true saints, as well as the use which they made of them, can be sufficiently shown by one description, I shall quote from the historian the account of the discovery of St. Stephen by Lucian of Caphargamala, a little dignitary under the Patriarch of Jerusalem, whose Patriarchal ears are not sufficiently covered to conceal the real author of the imposition.

ST. STEPHEN OF CAPHARGAMALA.

"In the reign of the younger Theodosius, Lucian, a presbyter of Jerusalem, and the ecclesiastical minister of the village of Caphargamala, about twenty miles from the city, related a very singular dream, which to remove his doubts, had been repeated on *three successive Saturdays*. A venerable figure stood before him, in the silence of the night, with a long beard, a white robe, and a gold rod; announced himself by the name of Gamaliel, and revealed to the astonished presbyter, that his own corpse, with the bodies of his son Abibas, his friend Nicodemus, and the illustrious Stephen, the first martyr of the Christian faith, were secretly buried in the adjacent field. He added with some impatience, that it was time to release himself, and his companions, from their obscure prison; that their appearance would be salutary to a distressed world; and that they had made choice

of Lucian to inform the bishop of Jerusalem of their situation and their wishes. The doubts and difficulties which still retarded this important discovery, were successively removed by new visions; and the ground was opened by the bishop, in the presence of an innumerable multitude. The coffins of Gamaliel, of his son, and of his friend, were found in regular order; but when the fourth coffin, which contained the remains of St. Stephen, was shown to the light, the earth trembled, and an odor, such as that of paradise, was smelt, which instantly cured the various diseases of seventy-three of the assistants. The companions of St. Stephen were left in their peaceful residence of Caphargamala; but the relics of the first martyr were transported in solemn procession, to a church constructed in their honor on mount Sion, and the minute particles of those relics, a drop of blood, or the scrapings of a bone, were acknowledged in almost every province of the Roman world, to possess a divine and miraculous virtue.*

There is no necessity of any remarks, as the dullest reader cannot fail to see, whose hand was at the bottom in discovering this holy martyr; and the pious Patriarch undoubtedly bestowed a larger share of the Church revenues upon Lucian, for the lies which he told, and the part which he bore in this barefaced monkish imposition, than merely his salary, as preacher of the Gospel in Caphargamala. The lordly Pa-

* See *Decline and Fall of the Roman Empire*, by Gibbon, in one volume, London edition, page 471.

triarh, however, seems to have treated poor Gamaliel rather shamefully after his taking so much pains to dress himself in a white robe, and going to see Lucian, with a gobb cane in his hand, to let him know where he and his companions were buried, because of his and their anxiety to be delivered from their obscure prison. Both Nicodemus and Gamaliel, must have concluded that the holy bishop of Jerusalem, was an ungrateful rascal, when he carried off St. Stephen, and left them to mourn in their obscurity, without so much as selling one of their bones, or even erecting a church for them in the little village of Caphargamala.

To the miraculous power of the drops of blood and the scrapings of the bones of this St. Stephen, so discovered, and other martyrs similarly found, all the Holy Fathers bear solemn testimony, and those Christians of the present day, who consider the monks and bishops, who corrupted and governed their baptized Pagans worthy of belief, are obliged to believe that the Savior did impart the power of working miracles to these foul carcasses, and the toes and thumbs of their apostles, as well as to pieces of the true cross, which never diminished under all the cuttings that were taken from it. And even the great St. Augustine, whose Fate and decree system of faith, has so long cursed the world, solemnly declares that in his own Diocese, the relics of this Caphargamala St. Stephen, in the space of two years, performed more than seventy miracles, three of which, were resurrections

from the dead. This learned bishop, whose praise is yet in so many of the churches, and whose doctrines are now taught by so many ministers, as the only pure faith, has left his attestation on record to the innumerable prodigies, which were wrought in Africa by this precious Saint, not in a romance, but in a work called the City of God, which the Holy Father designed as a solid and immortal proof of the truth of that Christianity, which was made known to him, when he was regenerated by the mighty power of water baptism. After saying that Hippo had been less favorably treated than the other cities of the province, and that many of the prodigies were either omitted or forgotten, he enumerates over seventy miracles, which he declares were publicly certified, either by the persons who were the objects, or the spectators of the marvelous power of this holy martyr, who was discovered by Lucian. The wonderful St. Augustine must be believed by all those, who believe his holy doctrines, and though he does not deserve much credit for such stupid pious lying, yet I shall endeavor to do both him and his Heathenism a little justice, as soon as his turn comes.

The pious bishops, during their miraculous labors, being also zealously engaged in investing the Christian worship with great splendor, striving to give their true devotional exercises all the pomp of the Heathen ceremonies, burning candles in the day time, wearing a peculiar costume, while engaged in their public services, and using frankincense, which had

heretofore been used as a mark of honor to the Emperors, in their churches. As soon as the holy fathers commenced establishing their splendid ceremonial observances, they endeavored to have their flocks as pure as their worship, and at the numerous synods an extensive code of laws was formed, fixing particular punishments for each particular sin, until the burden which they laid upon the people, was much heavier than that which Peter says neither we nor our fathers were able to bear. Such was now the purity of these monkish bishops, that the married state began to be considered impure, and only a tolerated evil; all divorced persons were forbidden to marry during the life time of the other party, while certain articles of food were also forbidden, as being too impure for such pure christians as they desired to have for followers. The Holy Fathers now certainly had all the marks of that class of saints that Paul described when he said, "The Spirit speaketh expressly, that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

The holy clergy had been forbidden to marry after their ordination a long time before this, though Doctor Giesler says, that then, "Amongst the unmarried clergy, the dangerous practice was introduced of

taking to themselves virgins with whom they professed to live in pure intellectual communion. These young women they called sisters, though others called them the well beloved." The worthy Doctor of philosophy does appear to think, that this was a rather dangerous piece of business for his eminent Christian philosophers, and it must be allowed to look a little suspicious, let a man's faith in the immaculate virtue of these pious teachers of Platonism be ever so strong. The Doctor, however, is altogether too charitable to be very severe, and he brushes it over as well as he can, by saying, "This practice was denounced by Cyprian, and after him by several synods."* Such were the holy fathers of Egypt, Greece, and Asia, and such were the miracles that were performed by the true successors of the apostles, with their bones, carcasses, and the true cross—the indubitable evidence which they gave, that the Holy Savior had indeed ordained them as his Vicegerents to govern his Church, keep the faith pure and ordain others, whose undoubted Christian characters should give full assurance that they belonged to the same brood of impostors and villains.

NORTHERN AFRICA.

While the foul work of speculative philosophy, pious murder and miraculous imposition, was making such rapid strides from one degree of abomination to

* See Text Book of Ecclesiastical History, by J. C. L. Giesler, vol. I, page 172. Carey, Lea & Blanchard, publishers, 1855.

another of greater enormity, under the teaching and government of the five great Patriarchs of Rome, Constantinople, Alexandria, Antioch and Jerusalem; the Devil himself must have established his Patriarchal throne in Northern Africa. The Savior told the Church of Pergamos that Satan had his seat where they dwelt, and the imperial residence of that Monarch with all his court, during this time, could not have been in any other place but Carthage, for that region was the very Pandemonium of the baptized Pagan world. About the year 312, says the historian, the great Constantine learned with surprise that the provinces of this great country, from the confines of Cyrene to the straits of Gibraltar, were distracted with religious discord. The cause of the pious quarrel, among the African true successors of the apostles, did not arise on account of their being unable to discover the true faith, for they all had the same faith, such as it was, but it arose because of a double election in the Church of Carthage, which was then considered as the second in rank and opulence of the ecclesiastical thrones of the Western empire. Like the two holy brother bishops, Damasus and Ursinus, who shed so much blood in their contest for the Episcopal chair of St. Peter, there appears to have been in Africa a couple of vagabonds named Circilian and Majorinus, who both thought themselves entitled by their eminent virtues to the Patriarchal throne of Carthage. As the Paganized bishops of Africa, appear to have been about equally divided on this all important question

of Church government, namely, as to which of these two villains should have the power of ruling the gang of scoundrels, there was a fine chance for a theological war on the merits of the true succession. And these pure church dignitaries were fully determined not to lose this favorable opportunity of showing their zeal and devotion for keeping up the true apostolical mode of ordaining the unspotted Vicegerents of the Deity.

The bishops who belonged to the faction of Cæcilian assembled first, and without waiting for the arrival of their brethren from Numidia, they placed their candidate on the episcopal throne ; but seventy of the Numidian bishops who adhered to the other aspirant arriving shortly afterwards, they condemned Cæcilian and consecrated Majorinus. The Numidian bishops were rather hard Christians, even at this early period, unless they are greatly belied, and the claim of Majorinus to the Episcopal throne appears to have been very much weakened on account of the infamous characters of some of his followers, and the intrigues with the women, the sacrilegious bargains and the tumultuous proceedings of the holy fathers who ordained him. But as these bishops solemnly protested throughout the whole controversy that they were only striving to maintain the unsullied purity and dignity of the Episcopal office, their consciences were probably relieved by believing that the sacredness of their cause would justify a little pious fraud and some degree of violence. They were certainly very zealous in their opposition to their brother Cæcilian, for when

he was invited to attend an assembly of the bishops, one of them, by the name of Purpurius, addressing his brethren said, "Let him come hither to receive our imposition of hands, and we will break his head by way of penance."¹²⁴

The bishops of both parties fiercely charged each other with being polluted by the crime of delivering the Holy Scriptures to the officers of Diocletian, during his persecution; and the bishops of both parties denied it, bestowing upon their opponents the customary civilities of theologians, while engaged in a holy contest for pure faith, good order, and a due regard for apostolic observances. But the fathers of Africa soon raised such a tumult, and created such confusion from one end of the land to the other, that Constantine appears to have felt that it was his duty to stop the uproar by investigating the subject, and seeing which of the two aspirants had the best claim to inculcate the love of peace and good order from the ecclesiastical throne of Carthage. He therefore took measures to have this important business properly attended to, but before it could be ended the cause had to be solemnly tried in five successive tribunals, taking over three years, and at last terminating in favor of Cœcilian, he was solemnly invested with the episcopal dignity, and the honors and estates of the Church were divided among his suffragan bishops. As this was the first experience of Constantine in trying to settle clerical

¹²⁴ See *Decline and Fall of the Roman Empire*, by Gibbon, in one volume, London edition, page 308.

broils among the teachers of false philosophy, he appears to have become so exasperated with some of the holy fathers for their great zeal in maintaining the purity of episcopal ordination, that he was determined to hang them. But the fathers of the victorious party, as this was a little before they became fully possessed by the Devil, apparently lost some of their enmity for their brother bishops, after securing for themselves the estates and honors of the Church, and they finally persuaded the Emperor, though not without difficulty to be satisfied with banishing the principal leaders of the faction.

The Devil, however, would by no means submit to this decision of the Emperor in favor of Cæcilian, nor allow himself to be governed by the civil authority while discharging his Episcopal duties within his own Patriarchal jurisdiction. The learned ecclesiastical writers in giving the history of the Church, appear either to have omitted or forgotten a great many important matters, and they have only enumerated five great Patriarchs; but this is one of their very gross blunders, as there were certainly six of them, for his Satanic Majesty did govern Africa according to his own will and pleasure, maintaining fully the right of the sacerdotal order to universal supremacy, and sustaining himself in his government in spite of all that could be done to prevent him from having his own way. On looking around among his bishops, the African Primate soon discovered one of the right stamp to head the defeated party, as he was determined that

the quarrel should now be carried on with much greater fury than it had been before the Emperor audaciously presumed to interfere with the management of church affairs, by the duly authorized officers of the Church.

A bishop of the name of Donatus, from whom the faction took the name of Donatists, was selected to carry on the Episcopal war with Cœcilian and the bishops, who were acknowledged to be ordained without spot or blemish after the order of the apostles, by the Emperor and all the great Patriarchs and solemn synods throughout the empire. And the manner in which the great bishop Donatus fought the battle, after being outlawed by all the world, is full proof that Satan understood the character of the father whom he had chosen to head the party and keep Africa on fire with the flames of theological discord. The Donatists were now denounced by the civil, and anathematized by the ecclesiastical powers, but the four hundred bishops and the multitude of inferior clergy belonging to their faction, do not appear to have regarded being given over to the Devil any more than an outrageous sinner is said to have done, who was once delivered to his Majesty by a catholic priest, and who in return gave the minister and his whole congregation to the Devil, asking the hearers which of the two had made Satan the best present. For the bishops who followed Donatus disputing the validity of the election of their opponents, and denying their spiritual power, refused all obedience to their authority and solemnly

voted that they alone had preserved the pure discipline of the Church, and were the only true successors of the apostles; and thundering back their anathemas they excommunicated all the bishops of Europe and Asia for being guilty of heresy and schism, in having interrupted the apostolical succession.

As the faction of Circilian undoubtedly numbered as many bishops, as that of Donatus, the storm or whirlwind, which the Holy Fathers must have raised in Africa, may be faintly imagined by those, who have witnessed the zeal which some of the present fathers of the Church have shown, while endeavoring to put down heresy; but no language can describe the zealous labors of the African fathers. The four hundred bishops now considering themselves as being the only true successors of the apostles, felt it to be their duty to keep their church communion as pure as their authority to proclaim the Gospel. As they were the chosen portion of the African believers, the others all being considered as belonging to the Devil, bishops, virgins, and even infants, were rigidly subjected to a public penance before being admitted to their society, and their proselytes, who had filled the episcopal office in a more distant part of the heretical empire, were rebaptized and again ordained to duly qualify them for their sacred functions. The pious Donatists soon became full as pure, as the Greek fathers, when they were introducing the pomp of Heathenism, and the historian says that whenever they obtained possession of a

church, which had been used by the impure heretics who followed Cæcilian, they purified the unhallowed building with the same jealous care, which a temple of idols might have required. They washed the pavement, scraped the walls, burnt the altar, which was commonly of wood, melted the consecrated plate, and cast the holy eucharist to the dogs with every circumstance of ignominy, which could provoke and perpetuate the animosity of religious factions.

Such was the great zeal of the Donatist bishops, who had voted themselves to be the only true successors of the apostles, for pure ordination, that they really seem to have been increasing in numbers, and gaining in the estimation of the people, much faster than the bishops, who had been voted to be apostolically ordained by all the rest of the world. As the holy orthodox Fathers, those bishops, who had the estates and honors of the true Church voted over to them, appear to have been incapable of maintaining their battle in this quarrel about apostolic usages, with the furious supporters of the discipline and Church government of the Early christians, the aid of the civil power was again invoked to restore unity among the brethren and harmonize the African Fathers.

By this time the Patriarch of Africa had so purified his Metropolitan and suffragan bishops, that they were ready to shed a little blood, if it should be necessary to maintain the purity of Episcopal ordination, and secure the true form of Church government, as it

came down to them from the apostles, that the people might not lose their souls by being improperly governed. Constant the Emperor of the West, who was made to believe by the Holy fathers, that it was his duty to fight with his brother Constantius if he would not restore Athanasius, was now persuaded to use his most strenuous exertions to preserve the unity of the Church, that being one of the greatest evidences to prove that the Holy bishops were divinely authorized to govern it. At first the Emperor undertook to corrupt the only true disciplinarians, or rather, his two imperial commissioners Paul and Marcarius endeavored to bribe some of the Donatist leaders; but as a body they were altogether too holy to be corrupted by any offers of orthodox power or money, and they sternly refused to desert their white standard and enlist under the black banner of their heretical opponents. And the duly constituted authorities of both Church and state, soon became convinced that before the unity of the ecclesiastical squadrons could be fully restored, there must be a little gentle force employed to promote harmony and establish good order in Warsaw.

The officers, being sustained by a military force, now commenced demolishing some of their churches, to prevent their Donatists from ruining themselves by following teachers, who were so blinded as not to know which was the true Church, and who could neither be bribed nor persuaded to acknowledge the spiritual power of her divinely constituted and properly ordained bishops. But this mode of instructing the

Africans to make them understand the due forms which must be observed in maintaining Church order, appears to have been resisted with full as much obstinacy, as the Paphlagonians manifested towards the missionaries of the Constantinople St. Paul, when he undertook to spread the true faith among the barbarians, whose hard arguments soon silenced his preachers. As the leaders of the Donatists were so zealously engaged in teaching their followers the pure form of Church government and the difference between the true and the false successors of the apostles, they had not finished perfecting them in some of the apostolic practices, for even the infidel historian thinks that the Numidians and Mauritanians were a ferocious race, rather lawless, imperfectly converted to the Christian faith, and actuated by a blind and furious enthusiasm in the cause of their Donatist teachers.

Though Gibbon did not profess to know what conversion to the Christian faith was, yet it must be acknowledged, that he spoke the language of truth, in saying, that these Numidians were but imperfectly converted. Among such imperfect christians another form of Church order and government from that which they had received, could not be introduced without a great deal of difficulty by any set of missionaries, however weighty their arguments might be, for there were some blows to be received, as well as given, before the reasoning could be made to produce the desired effect. And the ministers of persecution had no sooner murdered a few of their popular bish-

ops, than their followers, arming themselves for debating this theological question, soon convinced their adversaries that they were not to be trifled with in their field of debate, for being determined to revenge the deaths of their holy martyrs, they did not hesitate about taking a terrible vengeance on their persecutors, whenever it was in their power. The imperial cavalry soon drove them out of their towns and villages, but the Donatists, by no means willing to give up the contest, collected in formidable bodies on the borders of the Getulian desert, their leaders now assuming the title of captains of the saints, and preparing their followers as well as they could, for the battle. And though they were but poorly furnished with swords and spears, their principal weapon being nothing more than a weighty club, which they termed an *Israelite*, yet such was their ferocity, that shouting their war cry of "Praise be to God," they would often attack, and they sometimes defeated the armed troops of the province. In the furious engagement with them at Bagai, the Circumcelliones, as these blood hounds were now called, club in hand, rushed on the advance guard of the imperial cavalry in the open field, and such was their desperate fury, that they appear only to have been defeated after a bloody battle with the whole force. The imperial troops, who were obliged to maintain this theological dispute for the orthodox bishops, found it to be much harder work to satisfy the Donatists, than it was to convince either the Arians or the Pagans, and they appear to

have become so enraged at the scoundrels, on account of their obstinacy, that they destroyed those whom they caught with arguments in their hands, as they would the wild beasts of the desert. But the Circumcelliones, whether hung, beheaded, or burnt, died without murmuring a word of complaint, or even so much as asking for mercy, and their companions took care to multiply the measures of retaliation, in such rapid proportion, that when either party were conquerors, quarters were neither given, received, nor expected. The severe measures taken by the Emperor and his bishops to secure the unity of the Church, multiplied the Circumcelliones with such alarming rapidity, that the imperial troops were not only unable to crush this rebellion against the civil and ecclesiastical powers, but they could not prevent the captains of the saints from committing their depredations and reigning, the masters of the open country. It may well be supposed that the pious labors of such saints, while maintaining that they were the only true successors of the apostles, must have been full as troublesome to the orthodox supporters of true Church government, as their preaching of the only pure Faith was to Pagans and Arians. These Captains, like the Monks, when not resisted, would content themselves with plundering their unarmed adversaries, but the slightest opposition to their mode of sermonizing, would set them to murdering the opposers, and burning the villages, which they were pillaging. Some of the ecclesiastics, belonging to the

other detestable faction, having distinguished themselves by their zeal in opposing the true ordination of these monsters, they were caught by them and tortured with the most inhuman barbarity. Their well known blasphemous howl of "Praise be to God" made the terrified people spring from their beds with the full assurance of being robbed, if not of being massacred by these infernal villains, who spread terror and horror over the ungarrisoned provinces of Africa.

This most infamous quarrel for pure ordination between the Holy African fathers continued to rage with unabated fury during the strife for the true faith among the fathers of Greece and Asia; three hundred of the Donatist bishops with many thousands of their inferior clergy, were dragged from their pulpits, deprived of their ecclesiastical support, banished from their country and proscribed by the laws, if they should conceal themselves in any of the provinces of Africa. But though this cruel persecution made some few of the bishops and their followers discover that they had been mistaken about the true form of Church order and government, yet the great body of them remained as blind and as obstinate as ever, and the Circumcelliones being now fully possessed by the spirit of their Patriarch, they filled the distracted and Episcopally governed country with tumult and bloodshed. This ferocious struggle, commenced by the African bishops for the offices and estates of the Church, lasted over three hundred years, and ended

only, when the very name of Christianity was lost by the baptized Pagans, who were much viler than the barbarians that preceded, or followed them.

The Circumcelliones do certainly appear to have been more fully under the influence and control of their father the Devil, than either the monks, bishops, pillar saints, or any other children of his, that he ever had during the whole period of the existence of mankind on the terrestrial globe. These Devil governed Donatists, like the monks, boasted of thousands of their holy martyrs, and such was their rage for martyrdom and shedding blood, that, when they were not murdering others, they would murder themselves to gain the name and the crown of martyred saints. Many of them seem to have been possessed with a horror of living in a world, which they had aided in rendering so much like the infernal regions, nor did they appear to care by what method, or by whose hands they were slain, provided their deaths were only sanctified by their intention of devoting themselves to the glory of the true faith, which their infamous leaders had taught them. Sometimes they violently entered the temples of Paganism, disturbing their festivals, and profaning their sacred rites, hoping that some of the Pagans would kill them. At others they would force their way into the courts of justice, and compel the terrified judge, who must have truly thought that the Devil was in such christians, to give orders for their immediate execution, that they might obtain the name and the reward of martyrs. Some

of them were apparently so given over to the Devil for their enormous wickedness, that his power to lead them captive almost exceeds belief; the miscreants frequently stopped travelers on the high way, compelling them to shed their blood, by promising a reward for taking their lives, and threatening them with instant death if they refused. When the saints could neither induce Pagans, judges, nor travelers, to precipitate them out of the world, then they would publicly appoint a day, on which, they declared their intension of rushing headlong into eternity from some fearful precipice, and many were the rocks, which acquired renown, on account of the number of these self-immolated children of the Devil, who had cast themselves over the cliffs.

When I saw what abominable work the Devil had been able to produce, through the Holy Fathers, by corrupting the little moderators of the churches with Origen's philosophy—Saw how he had led them on from one degree of wickedness to another, first inducing them to preach Platonism, then to assume authority from God to Lord it over the Church and establish the hierarchy; and in the next place, set the foul creatures to speculating, fighting and shedding blood for the true Faith, and the pure mode of ordaining his bishops, and the only apostolical form of Church order and government, I began to think that it was impossible for Satan himself, to introduce any thing among these self-created rulers of the Church, which could make the bishops and clergy any more

like devils, than they had already become, under the teaching and influence of seducing spirits, who had taught them to speak lies in hypocrisy and teach the doctrines of devils.

But during all the Ecclesiastical contentions, and the murderous work of the bishops for purity and good order, I had not discovered a syllable about that Original sin, which all mankind committed in Adam, nor had there been so much as one single quarrel among them, either for Predestination, Total depravity, Election to be believers, or the Final perseverance of all the elected. This appeared so very strange, that I was wondering over what could be the cause of their astonishing and most unaccountable silence about Fate and Decrees, when, at last, I found that the Greek fathers had never even so much as heard of the secret counsel of the Lord. And that on the ground where the Lord Jesus and his apostles taught Christianity, the Christians were so ignorant of these holy mysteries, that for over four hundred years they neither knew that all men sinned in Adam, nor that the race was divided, into two portions, one of which was predestinated for eternal happiness, and the other foreordained by God to eternal misery. A little reflection, however, soon satisfied me, that the Devil had acted wisely in not revealing the secrets of the Lord to these Greek fathers, for if they had only heard about any secret things which belonged to the Lord, it would have been utterly impossible for Satan himself, to have made them handle his High mystery of

predestination, either with *special* prudence, or any other kind of prudence.*

The analyzing Greek Fathers would by no means have been satisfied with merely shaking their wise heads, and telling the people that the doctrine was a great deep, which could not be fathomed, nor would they have handled the true Faith so obscurely as to prevent the common church members from seeing its abominations. But every one of the Greek philosophers, buckling on his armor and throwing himself into the field of debate, they would have had a glorious battle over the mystery, which at least must have lasted for more than a hundred years—every microscope would have been raised, and before they had half finished their scientific examinations, their discoveries would have revealed every thing, and more than every thing, and there would not have been one soul of them, who could not have told the Lord of heaven and earth much more about his secrets than he knew himself. The Prince of darkness was too wise to think of introducing the head and front of his mystery of iniquity among the Greek Fathers; they were too inquisitive, and their noisy speculations would have shown his Hydra before he could have foisted the thing into the Church; for Satan well knew that the people could only be induced to worship the beast by silently concealing the odious features of the monster. And as the Latin Fathers,

* See the Presbyterian Confession of Faith, Page 20, also all the other Orthodox Confessions.

either too ignorant to originate new mysteries, or less disposed to speculate about them than the Greeks, were in the practice of adopting the bastard notions of religion coming from the Eastern bishops, something as a man receives his coat from the tailor, because he declares it to be fashionable; the Devil sent this secret counsel of the Lord to the Latin bishops by a speculating African Hierarch, and they soon set up the Image in the Western Church. To show how this predestinated beast, which has been so long wondered after, came to be brought forth when it was, I must first give a little history of a couple of monks, and then I shall endeavor to pay some attention to the author under the Devil of the doctrine, whose microscopic vision first discovered what the Lord from all eternity, had determined to do in the secret and unsearchable counsel of his own will.

In the year 409, a couple of monks, one of them named Pelagius, and the other Celestius, appear to have commenced their public labors as preachers at Rome, they are said to have been universally esteemed for their virtues, and very zealous in teaching men what was not then controverted, neither in the East, nor in the West, namely in substance, that they must use their own powers and faculties, repent of their sins, and live according to what the clergy taught for the Gospel, or they could not be saved. Though there is no reason to believe that monkish virtue was ever very great, or that their zealous labors ever had any other object than that of promoting their own

interest, yet it may be possible that some of the monks in the West, were not consummate villains, as the Western church at this time, bad as it was, was not filled with a set of quite as great scoundrels, as the Churches of Greece and Africa. As the principals among the monks were a migratory set of birds living somehow without doing any thing for a livelihood, Pelagius and Celestius, in the year 411, went over to Africa, this being only the year before the three hundred Donatist bishops, and so many thousands of their clergy, were proscribed and banished. And at Carthage during this fiercest of the bloody strife for good order, apostolical ordination, and pure Church government these monks undertook to teach men the necessity of living virtuous lives; a doctrine that the African clergy certainly stood in great need of being taught by somebody. But the Devil did not appear to like this *interference* with his patriarchal duties, and though he did not as yet charge these teachers with robbing the Lord of all the glory by taking the work of Salvation out of his hands, yet, when Celestius had obtained followers enough to become a candidate for the office of presbyter, the synod of holy bishops, who met at Carthage in the year 412, shut him out of their pure Church communion, accusing him of various errors, and he leaving the city went to Ephesus.

At this time, there was a two legged animal at Carthage, of the genus monk, that was in the practice of scribbling about Church affairs, and apparently

ready on all occasions to do any dirty literary work, that pay, passion, prejudice, or the crimes of the Lords of the Church might require, provided he could only have the privilege of hanging around the courts of the Dignitaries, and numbering himself among the list of their particular friends. This literary puppy and villain, who has since been dignified with the name of the learned Jerome, but who should be called the learned Dandy Jack, appears at first, to have thought that it would increase his consequence to be a particular friend of Pelagius, as he stood rather above Celestius, and he immediately put his name on the page of history, as being celebrated for sobriety, temperance in all things, and all the virtues, as well as for being a sound theologian, and a great scholar. But the stranger Pelagius, either being disgusted with the impertinence of the jackanapes, or not wishing to have such a creature about his coat tail, either neglected to pay him due honor, or in some other way offended this chronicler of great men's virtues, and then he wrote him down on the same historical page, as being both a glutton and a drunkard.

Lord help the Church!—how many such miscreants have been permitted to pollute her sanctuaries—how many such learned writers have stained the pages of her history with their perversions and falsehoods, and how many thousands have been led astray by following after some blundering teachers, because of their having obtained the reputation of being great men? This pious and learned Jerome has even chronicled

the Pontiff Damasus as being a very holy bishop, he cause he engaged the services of the villain and allowed him to remain at his court;—the same bishop Damasus who marched and fought at the head of his own clergy, gravediggers, charioteers, and hired gladiators in his bloody battle with bishop Ursinus for the Episcopal throne of imperial Rome, when he left one hundred and thirty seven dead bodies in the Church, where he only commenced his episcopal labors, as a very striking proof of his holy character. Jerome appears to have been not only a lying scoundrel, but also every way contemptible; one of that class of literary fops, who have such a great itching to be thought great scholars, as well as very sound and great theologians; he had greatly distinguished himself, while Origenism was in fashion, by being a zealous follower of the great Origen. But after the Devil had done all the mischief that he could with the detestable philosophy of Origen, then he set some of his bishops to quarreling with his stupid absurdities, that they might be thrown aside and something worse introduced. This very learned monk, who was every where among the great Church dignitaries, something like pig weed in the country, was with John Patriarch of Jerusalem, when Epiphanius, appearing at the Episcopal court, strenuously demanded the condemnation of Origen. Patriarch John, and the great monk Rufinus, refused to give up their Origenism, and stoutly resisted this attempt to put down the pure doctrines of the Church, but as the Platonic phi-

osophy was beginning to be unfashionable, the learned Jerome, being afraid of losing his dear reputation for sound orthodoxy, abandoned Origen and broke off all communion with the Church of Jerusalem. When it became fashionable for all the great bishops to maintain the doctrine of the perpetual virginity of the virgin Mary, and the opinion that she had ever borne other children than Jesus, was solemnly voted, by the divinely overruled synods, to be a most pernicious heresy, then Dandy Jack was again distinguished for his sound orthodoxy. And in the case of Helvidius, who was condemned at Rome, for teaching that Joseph did beget sons and daughters of Mary, in the same manner that his ancestors had begotten children, Jerome, being appointed as Church advocate to prosecute the infamous heretic, displayed his great learning by showing the Holy Fathers in what way, the Virgin Mary gave birth to our Savior without ceasing to be a virgin.*

The conduct of these learned and holy Church dignitaries, both in and out of their solemn synods, is well calculated to fill a man with contempt as well as abhorrence for them, and enough to make a Christian quarrel with his own father, should he dare tell him that such fops, Pharisaic fools, and villains knew any thing about Christianity, or that they had common sense. The reputation of having much learning and great abilities, has certainly been bestowed on some very ambiguous characters by the numerous

* See Test Book of Ecclesiastical History, by J. C. L. Giesler, vol. I, page 287. Carey, Lea & Blanchard, publishers, 1838.

sects and parties, with which the Church has been distracted and divided by the teachers of theology. And the way in which all the great leaders of each division, are puffed and blowed, and blowed and puffed, for their great learning and their incomparable expositions of the scriptures by all the journals, magazines, reviews and little teachers of the party, will astonish an unlearned man, when he reads the books which some of their great men have written, unless he should happen to know a little something of the measures which are taken to manufacture literary fame and sound theology.

Reader I am not a learned man, I make no pretensions to learning; if I have not already said enough to let you know this fully, I wish you now to understand that I am an ignorant man; I have not even sense enough to comprehend the meaning on some pages of the writings of those great and learned men, who have written huge volumes for the instruction of mankind. I have frequently, after wading through a large page of closely printed matter, in small type, laid down my book and tried to see if I could make out to embody one single idea, so as to know what the great writer was driving at, or what it was that he intended to have me understand by what he had written. And such was my want of learning and my incapacity, that I could not after all my trying to think, get hold of any thing like an idea, nor even so much as discover the shadow of one. There was a confused indefinite idea about something, but what it

was, there was no such thing as telling, and I concluded that great learning certainly enabled some men to perform wonders in the way of literature, which were altogether above my comprehension. I have therefore, about as much antipathy for that thing called a learned man, as Jack Cade had for education, when he hung the fellow whom he found with a pen stuck behind his ear. They have slandered Jack, by saying that he was unacquainted with letters, and they have mistaken the true cause of his enmity for all scientific attainments. Jack must have read some of the great authors, or at least, have tried to read them, before he could have been so enraged at all learning, as to have ordered the immediate execution of the man, merely because he discovered some signs of literature about him. It could not have been any thing else, but the reading of some of the ponderous darkness of the learned Jerome's, who have generally been the leaders of, or the writers for, every sect and party, since the philosophers established their hierarchy, that made the poor mechanic think that letters were nothing but a perfect curse to the world. Some of those muddy, sectarian, and party volumes, written by writers, whose object, like that of this Jerome, being not to tell the whole truth, but to make their writings subservient to their party interest, covering up and concealing whatever is wrong in their division, but ready enough to blazon the villainies of all the others, fulsomely praising the scriptural purity of their own doctrines and form of government, and becoming

themselves the great men of the sect for performing this pious work. Multiplying their commentaries, and treatises on sound theology, as the Jewish Rabbies multiplied their traditions, until the word of God is completely buried under the mass of verbiage and rubbish, contained in their worse than useless lumber.

This learned Jerome, notwithstanding all his turning of things upside down, has not been able to conceal himself, and he has fully shown that he was one of the finest specimens of that most contemptible class of things, known as theological dandies that ever existed. His coat was undoubtedly cut in the very newest fashion, and made by the very identical tailor, who made one from the same piece of cloth, only the week before, for the Pontiff Damasus. His hair, white silk gloves, and clothing, were so strongly scented with the perfumes of Arabia, that when he visited the great men of that day, he could be smelt long before he arrived. If it were then fashionable to wear the hair under the chin, he had the longest beard that could be found in the community, even, if to obtain the graceful appendage, he were obliged to rob every goat in the vicinity. Every great Patriarch was his most particular, and his most intimate friend, as well as all the other great monks, and great men. He knew all the letters of all the languages, that were then considered worth knowing, and when he opened his learned mouth, Hebrew, Sanscrit, and Chaldaic nouns, and verbs, must of themselves have tumbled

out, like urchins from a city school, making the unlearned so gape and stare, as not merely to make men smile, but enough to make a horse roar. And whenever he condescended to adorn one of the crimson and silky pulpits, with the largest kind of wax candles, burning all around him, there must have been a rush, just to have seen the Chesterfieldian grace, with which, he Hem'd and Haw'd, pulled off his white gloves, and lisped forth nothing but the pure doctrine of the Church.

It is a great pity, that Jack Cade could not have lived in those days, and had the command of the Roman empire, as the advances in the Christian theology, under Jack's government, would neither have discovered the Lord's secrets, nor found out how Mary was put to bed. And the mechanic Monarch would have done the state, as well as the world, some service by preventing this race of theological dandies from propagating that species of bastard christians to impose on the Church. But such was the state of things at that time in the corrupt Church, that the offence, which this puppy Jerome, took at Pelagius for some cause, was the occasion of the quarrel, or rather the war, which the great Augustine commenced with him and his doctrines, that were never before disputed. And this war, so begun, on account of the lies of this monk, was the means of foisting upon the Church and the world, that system of doctrine, which teaches that sinners have no ability to repent,

and saints no power in themselves to obey the Gospel.

When I had progressed thus far in my study of Church history, I at last found the man, through whom, the Devil introduced his mystery of iniquity, and as the bishop of Hippo has been somewhat of a conspicuous character in Church affairs, I shall give him a prominent place in my endeavors to show from whom his vile doctrines emanated.

ST. AURELIUS AUGUSTINE,
AND HIS
HEATHEN DEITY.

I now discovered that after this Donatist quarrel, about the apostolical mode of ordaining the Holy African bishops, had been raging for forty three years, there was a man child born into the world, at Tagaste in Numidia, in the year 354. The father and mother of the little stranger in selecting a name for their offspring, thought proper to call him Aurelius, and the family name being Augustine, the infant was named Aurelius Augustine. But as the Numidians were a ferocious race, and only imperfectly converted to Christianity, the parents of young Aurelius do not appear to have had him baptized, and the infantile sinner was obliged to commence the journey of life without having all the sins, which he committed in Adam washed away by baptism. Nothing very remarkable appears to have taken place at his birth;

the historians at least make no mention of any prodigious occurrences, as having either astonished or frightened the Africans on his first seeing the light.

No thunders roared along the sky,
No meteors darted from on high,
Mount Atlas stood just as before,
Earthquakes shook not Numidia's shore,
Unconscious, Earth in silence slept,
When first, this baby squall'd and wept.

Who could have imagined then, that it was predestinated to become the great bishop of Hippo-Regius in Numidia, who would unhesitatingly bear his solemn testimony to the miraculous wonders performed in his own diocese by the drops of blood and scrapings from the bones of the Caphargamala St. Stephen. Neither Balsam, had he then been on the Earth, nor the Devil could have predicted that this infant, so unnoticed, both by Earth and heaven, was foreordained to be the first discoverer of the secret and unsearchable counsel of the Lord, or that he could so bequeath his discovery to the Church, as to have her officers adopt his new doctrine and maintain it as being apostolic for over fourteen hundred years. But say the followers of the great Augustine, the ways of the Lord are very mysterious, and they certainly are, provided, that he predestinated what the Holy Fathers did, or foreordained that the numerous vagaries which they taught for Christianity, should all be the apostolic doctrine of the Church.

Do not be alarmed gentle reader, because that I have

perpetrated the work of putting a few thoughts into doggerel, I tell you again that I am not a learned man, and I shall not commit many such freaks, nor interlard my sentences with scraps of Greek and Latin, just to make you think that I understand the languages. I have been somewhat provoked myself with these unexplained scraps of the learned in works for English readers, and I have no desire to ornament my pages with them, merely to have the pleasure of interrupting you while reading, by impertinently asking, if you do not think that I know something. My only object in taking such liberty with the peculiar province of the learned, being because I thought that the doggerel would be rather more conspicuous than plain prose, and might possibly aid me some in trying to convince a certain class of good Christian souls, that the Holy Fathers, and great Church dignitaries, entered the world in the same manner that they did without greatly disturbing this little planet by their being born.

A theological writer for one of the largest bodies of Christians has undesignedly done me a favor by translating some of the writings of Augustine, the study of whose works, he is very strongly recommending to the ministry of his denomination, while gently upbraiding them for their ignorance of this great man's theology. This learned instructor of the clergy, who seems to have full as much horror of ignorance, as I have of the use which he makes of his learning, will not be charged with slandering the Holy Father, and I shall make some use of his translation, because it gives a

little account of Aurelius before he began to make much noise in the world. The theological eulogist of the afterwards great bishop of Hippo, informs his readers, that young Augustine had an extraordinary Christian mother, though he says nothing about his father, leaving it, at least, to be inferred, that he was something of a Numidian, or in other words, but imperfectly converted to Christianity. Since I have stated the neglect of the parents in not having the rite of baptism bestowed upon their offspring, on a little reflection, I am inclined to believe that it was not fashionable in those days to increase the members of the Church, by baptizing unconscious infants, and that the young sinner was not laboring under any greater load of Original sin, than the rest of the African children. The little Aurelius grew up, just like other boys, until it was time to send him to school, when his good mamma like a great many others, without intending to do any thing wrong, though their anxiety for the welfare of their babies, has sometimes been a great curse to the Church, sent her son to Carthage, that he might obtain a finished education.

Augustine though born in Africa, possessed in an eminent degree, all those mysterious and speculating propensities for which, the Greeks were so distinguished. The study of philosophy, and the eager desire of discovering and penetrating the arcana of some great mystery with the knowledge acquired by his philosophical studies, constituted the ruling passion of his life, and the deep mysteries, as he calls them of the

scriptures, according to his own statement, greatly aided, at last, in convincing him of their Divine authority. In a work written long after, when he was the little Potentate of Hippo, Augustine says of himself, while obtaining his education, "I was engaged in the study of eloquence, and was actuated purely by motives of vanity and ambition. At an advanced stage of study, I came in course to the reading of the Hortensius of Cicero, or a persuasive to philosophy, a work whose eloquent language all admired, but whose higher import few comprehended. That book effected a revolution in my feelings; it raised my desires to thee, O God, and changed my wishes and purposes. Suddenly all my vain hopes of worldly applause vanished, and my soul burned with incredible ardor for immortal wisdom, and began to direct its thoughts to thee."^{*}

I will venture to stake, not my reputation for learning, but what little judgment I may have as a man, that there cannot be found a better description of Augustine, from the beginning to the end of his theological and philosophical career, in all the two hundred and thirty two separate books which he wrote; nor in his ship load of epistles and homilies, and his exposition of the psalter and the gospel, than he has given of himself in this short extract. The character drawn with so much truth, is the very quintessence of a Greek philosopher, who has started on his interminable and everlasting hunt in search of his philosophical

^{*} See the March number of the Christian Review for the year 1843, page 76. Gould, Knapp and Lincoln, Publishers, Boston.

and mysterious Deity; he burns with incredible ardor to discover the wonderful wisdom, forsaking every thing else, overlooking the plain simplicity of the Gospel, and stumbling on in his blind pursuit; the further he goes, the farther he is from the God of the bible. Even his great admirer, the literary Reviewer, residing in the Athenian city, does not appear exactly willing to give Augustine the credit of having been *seemingly* converted to Christianity by the philosophy of Cicero, for he says "Still Augustine, as his subsequent history shows, was far from being an humble follower of Christ. An anchor to be sure, long since cast in his soul was there still, yet it did not hold his bark; for many years to come, it was *destined* (I presume the learned reviewer means *predestinated*) to be dragged as he was furiously driven all over the wide ocean. We can only allude to his nine years' spiritual captivity among the Manichæans, those Lotoplagi, who fed the mind of this wanderer with fruits which made him forgetful of his home."^{*}

That I may show the reader how much Christian knowledge Augustine acquired by being philosophically converted, as well as let him see what kind of a spiritual anchor it must have been, which held on to the St. during his nine years' hunt among the Manichæans for that wisdom in pursuit of which he had started, I shall give a little description of the Manichæan doctrines. I wish the reader would please to

^{*} See the March number of the Christian Review for the year 1860, page 78. Gould, Knapp and Lincoln, Publishers, Boston.

remember that Augustine at this time had finished his studies; he was *soundly educated* and not one of those ignorant men, who attempting to do "a large business on a small capital" are sure to break down, and of whose labors the learned reviewer has so much horror, but he was able to read the scriptures for himself, during all this nine years search for the true Faith.*

About one hundred years before Augustine commenced hunting after his mysterious wisdom, one of the speculating philosophers by the name of Manes, having a great desire of being considered somebody, thought he could accomplish his object, and obtain followers by uniting what he called the Gospel, and some Pagan absurdities, which had been rejected by the Persian Magi, that his adherents might have the true apostolical Faith. And the Greeks and Africans being not very particular about what they worshipped, provided, that the thing was only fashionable, very mysterious, and went by the name of Christianity, Manes soon established a large party, which existed long after his death, calling themselves, in honor of their great founder Manichaens.

The system of theology taught by Manes, revealed to his intelligent followers, that he had discovered two eternal and coexistent kingdoms, bordering on each other in the spiritual universe; the kingdom of light under the dominion of God, and the kingdom of darkness under the dominion of Satan. These two eternal

* See the March number of the Christian Review for the year 1846, page 65. Gould, Kendall and Lincoln, Publishers, Boston.

and rival Monarchs according to Manes, having once had a quarrel there was a war between the two kingdoms, and light and darkness becoming intermingled, God commanded the living spirit *Zon Pnema* to form the Earth out of this mingled matter, that the light might be gradually separated, and the old boundaries restored, between him and the Devil. Manes taught his disciples that the work of separating this mixture, was carried on by two exalted beings from the kingdom of light, and that one of them was named Christ, who resided in the sun, and moon, and the other the Holy Ghost, residing in the air; but their endeavors, to separate the light from the darkness, were continually opposed by the Devil and the evil spirits who resided in the stars.

The theological and philosophical microscope of Manes, does appear to have been rather a remarkable one, on account of its enabling him to see double in all his luminous discoveries, he taught his apostolic believers, that they all had a couple of souls within them, one consisting of light, and the other being a dark, or an evil soul. And that they must obtain the elements of light, which were profusely scattered every where, and existed especially in certain plants, to help the light soul unfetter itself from its evil companion, and prepare the way for a return to the kingdom of light, from which it had been so unfortunately separated, during the war between the two governments. And as philosopher Manes, like all the rest of the philosophers, considered his followers to be the only

true saints, he informed them, that after the Devil had long led men astray by Judaism, and other false religions, Christ descended from the Sun in a seeming body to lead them back to the worship of the true God, and by his instructions to help the souls of light in their struggle for liberty. But the divinely commissioned Manes, who announced himself as being the Paraclete, told his worshippers that the doctrines of Christ were never fully understood even by the Apostles, and that after his death, they were still more misinterpreted by his followers. Therefore, the Lord having promised to send a still greater teacher, the Paraclete, or Comforter, he had now authorised him, as Paraclete, to make known the pure doctrine of his Church, by showing mankind how they could restore their light souls to the heavenly kingdom, and let their black souls remain in the kingdom of the Devil, where they belonged, which would give both of the eternal Monarches their own again, and settle the old boundaries of the two kingdoms, as they stood before the war.

Such were the true doctrines of the Manichaens, who spread the faith of their Paraclete, Manes, over a great portion of the empire, and particularly in Africa, where they existed in great numbers before the conquest by the Vandals, and became much more numerous afterwards. "We" says the learned Reviewer "can only allude to his nine years' spiritual captivity among the Manichaens, who fed the mind of this wanderer with fruits, which made him forgetful of his home."

How true it is, that a fellow feeling makes some men wondrous kind! How tenderly and sympathetically the learned Athenian merely *alludes* to the trifling and unfortunate mistake made by the learned and the great Augustine. Strange, very strange, that the tender hearted Bostonian should be so very severe on these little ignorant men, for undertaking to do a large business on a small capital of learning, when they break down. Reader, in plain English the soundly educated, the talented, the discriminating minded Augustine united himself with the abominable followers of the Paraclete, Manes, and theological microscope on eye, he gaped, adored and fumbled nine years among the Manichæans in trying to discover at the extreme end of Manichæism, that *immortal* wisdom, and that Deity to whom his desires had been *raised* by studying the philosophy of Cicero.

What a wonderful thing, great *Lerna* is, and how much it must have aided the holy Greek and African philosophers in their everlasting hunt, hunt, hunt, after the true Faith, and the only pure apostolical mode of Church government. The Christian anchor which the Bostonian instructor of the Clergy says was cast in his soul, and destined to drag about after the St., certainly got dragged into a very strange Gospel ocean, when he was navigating among the Manichæans, and there must have been a very strong cable, or it would have parted during some of the severe squalls, and storms with which the bark of Augustine was beset, while on his voyage of discovery in pursuit of philo-

sophical and theological mysteries. Lord help the teachers of the Gospel, who dare listen to such instructors, when they have the wisdom of Jehovah in their hands; when even his prophets were sternly commanded to hear the law at his mouth, and proclaim his words in their endeavors to instruct others. Let me tell the Clergy, who will bear the senseless recommendations from these reviewing Jeromes, and cram their heads with the fancied wisdom of their great men, that there are breakers and a rocky shore ahead for those barks, which are freighted with nothing more than the mysteries and speculations of the learned philosophers.

Augustine, while pursuing the phantom of philosophy, seems to have been about as restless, as the man among the tombs, and the next that we hear of him, he is at Milan, in Italy; complaining of his misery, acknowledging his restlessness in so ambitiously seeking for true joy without being able to find it, and envying a beggar who appeared happy in the enjoyment of a little refreshment. During his sojourn at Milan, he employed himself in preparing, and delivering, a very undeserved eulogy on the tyrannical Emperor Valentinian, which was greatly applauded by the servile crowd, who listened to this fulsome display of his rhetorical powers. Whether it was this laudable use of his great learning, which procured for the wandering St. the notice of the great Ambrose, or what it was, that made him conspicuous enough, to be allowed the privilege of forming an acquaintance with the

learned bishop, I am unable to say. But at last the great Augustine, at the age of 33, in the year 387, was baptized into the true Faith, as then taught by the great Church dignitary, Ambrose himself, at Milan. I am extremely sorry for the sake of the reader, that I have not by me the glowing description of the most astonishing effect produced by his baptism, given in his own language, as translated and published in one of the numbers of the *Christian Review*, not far from the commencement of the year 1840, by his learned and very great admirer, the *Bostonian Reviewer*, for the special benefit of his own denomination. I am therefore only able to say, that Augustine, freely admitting that he knew nothing about Christianity until after he was baptized, fully acknowledges the wonderful efficacy of the water power in giving him an immediate knowledge of divine things, and that he must have experienced full as great a change, as the Emperor Theodasius did on his being regenerated by water baptism.

Augustine having now discovered the true faith, and being Christianized according to the only pure mode of making apostolic Christians in those days, he soon became the most dreaded opponent of all the heretical divisions throughout the empire. His theological thunder, at first, was particularly hurled against the Manichæans, those dear brethren with whom he had spent nine years taking sweet communion, as he says, in believing "That a fig wept when plucked from the tree, and that the tree its mother wept also, and that

he who ate it, devoured a part of God.* But notwithstanding that he himself, had such a tedious voyage before his bark was anchored in the theological waters of Milan, he had no mercy on those navigators, who were, still disposed to prosecute their discoveries, and fully armed with Aristotle's logic, when he charged on their unholy squadrons, his motto was, conversion, or extermination for the outrageous unbelievers. The ambition of Augustine to distinguish himself by doing something, now appears to have made him fully determine, that he would become a much greater terror to all the opponents of his pure apostolical faith, than ever old John Ziska was to his enemies. And the zeal, with which, he fought his theological battles, being fully equal to that, with which, he hunted among the Manichaens for immortal wisdom, such must have been the horror of his great name and learning.

That heretics, those unbelieving dogs;
To him more odious than Egyptian frogs,
When they heard his thunder roar,
The wicked souls were frighten'd sore,
Leaving their holy faith, they fled away,
Like Indians, when, they hear an ass baw!

Stand still reader! there is no more such *larmes* coming at present, and I should not have given you this, if I could have thought of any thing, which would have enabled me to give a fair description in simple

* See the March number of the Christian Review for the year 1843, page 78. Gould, Kendall and Lincoln, Publishers, Boston.

prose of the favor, which Augustine must have made among the heretics. But I could not discover a simile, that would do him justice, only by recollecting how the Pawnees scampered, when his majesty the Ass lifted up his voice among them; the poor Indians, never having seen an animal of the kind before, concluded when they heard the noise which he could make, that either their Duty, or the Devil, had certainly arrived, and they gave him a clear field on the very first display of his oratory.

The great zeal and learning, which Augustine displayed in silencing the guns of all the heretical philosophers with the syllogistic mode of disputation taught by Aristotle, not only made him somebody in the estimation of the dignitaries, but in the year 395, he was thought worthy of being dignified himself, by the African bishops, who bestowed upon him the office of bishop of Hippo—Regius in Numidia. The great bishop of Hippo, does not appear to have been quite as restless, as the little wanderer during his undistinguished explorations all over the wide ocean, but that philosophical void was by no means filled, and when not engaged heart and soul in bombarding heretics, he was still hunting after his mysterious thing, being fully satisfied that there was a great mystery somewhere, and as fully determined to continue the hunt until he found it. Something, very extraordinary, was continually working on the mind of this most remarkable man, in such a manner, as not to allow him one single moment either of peace, or for calm reflection;

the evidence of which, is fully shown in the truly astonishing wonders, which are related of him. Augustine was bishop of Hippo until the year 430, when he died on the 28th of August, in the 76th year of his age, about thirty five years after he was elected to fill the Episcopal office, having held it 420 months. And this most indefatigable writer or scribbler, wrote two hundred and thirty two separate books on theological subjects alone, besides, all his numerous epistles and homilies, his exposition of the psalter and the gospel, and his untold laborious controversial writings. Wonderful, incomprehensible, and mysterious, as it is, to conceive how the man could ever find time to eat, sleep, or do any thing else, while scribbling such a mass of matter, which must at least, have amounted to as much, as a huge volume for every month, during the whole time that he was bishop of Hippo:—Yet all this, almost incredible amount of labor, was performed by him, notwithstanding all the smoke, blood and thunder of all the theological battles which he fought, whenever a heretic dare provoke his wrath, by showing his vile head out of the Getulian desert. The great St. Augustine must not only have been effectually called and chosen, either by the Lord, or by the Devil, but he must have been most powerfully aided and assisted, by the one, or the other; as it would be utterly impossible for any human being to perform what he did without some kind of supernatural assistance. But as the Lord has never made any such interminable theological communications, in the instruc-

tions, which he has given to mankind, nor interlarded his Holy word with the speculations of philosophy, I am constrained to believe that it was the Devil, who chose Augustine for the purpose of using him in introducing his mystery of iniquity, and who aided him in doing that, as well as in his other philosophical labors.

What could be the object of the African Patriarch, in driving so much of his muddy theology through Augustine, would puzzle even one of the learned Jeromes to discover, unless it might be, that Satan calculated on making the Latin bishops estimate the learning of the St. by the quantity, instead of the quality of his writings, and using his great name thus acquired, to crush all opposition to his doctrines. Because, if what he wrote had been well written, it would take a man of sound understanding an ordinary life time to read all his works, in such a manner, as to know any thing about them. But it is impossible for a man of common sense to believe that Augustine either wrote with any sound judgment, or that he knew what he was doing, while scribbling on paper in such a Jehu style of writing. Even his most learned admirer, the Bostonian reviewer, admits that he was given to repeating in one treatise what he had already said in another—that to some minds many passages in the works of this giant of theology will appear puerile and absurd;—and that the ambition of a former teacher of rhetoric, is too frequently betrayed even in that blessed book styled the *Confessions*

of St. Augustine.* But the reviewer tenderly excuses the faults, puerilities and absurdities of his theological giant, by saying that all the other great, and learned men were just like him:—and this second Daniel, who is instructing the Clergy, thinks that the man who is offended with such things in a teacher of the Gospel, has not yet begun to be a true scholar, nor to feel the liberalizing influences of a comprehensive study of humanity.

What a wonderful thing great *Larnia* must certainly be;—astonishing, prodigious!—How it must expand the minds of those, who have been fortunate enough to improve their capacities by a proper course of studying, so as to be able to conduct their large business without breaking down like those poor ignorant men, who were destitute of learning and philosophy, when they undertook to trade. Unlearned reader, if you and I could but get a peep under the cloth, so as only to see this mysterious and powerful thing, called great *larnia*, which performs such wonders on the brains of some poor human beings, it might possibly enlighten our dull intellects a little, so that we should begin to know something.

The Ecclesiastical Historian Mosheim, who deserves a little credit for common sense, and who is said to have had some learning, says, of Augustine, that his writings are so full of contradictions, as well as absurdities, that the most attentive scholars are sometimes

* See the March number of the Christian Review for the year 1810, page 66, 68, and 75. Gould, Kendall and Litchell, Publishers, Boston.

unable to discover what the great writer was driving at, or to tell which of two contrary opinions, he was advocating. And the Historian Gibbon, says, "According to the judgment of the most impartial critics, the superficial learning of Augustine was confined to the Latin language;—and his style, though sometimes animated by the eloquence of passion is usually clouded by false and affected rhetoric."^{*} Yet this same Augustine says in one of his books, as translated by his Boston reviewer, "For those who speak the Latin, and for whom this book is designed, two other languages the Hebrew and the Greek are necessary, in order, to understand the Scriptures, and to unravel the doubts and difficulties arising from the multitude of Latin versions."[†] Reader here is the Holy St. Augustine, whose superficial learning, according to the judgment of the most impartial critics, was confined to the Latin language, evidently trying to impose on his Latin readers, by making them believe that he understood both the Hebrew and the Greek.

It is most likely that this Boston worshipper of St. Augustine, or of his doctrines! would consider the Christian, who should be disgusted with such contemptible puppyism, and provoked at a professed teacher of the Gospel for being guilty of such foolish assumption and deception, had never felt the liberal-

^{*} See *Decline and Fall of the Roman Empire*, by Gibbon, in one volume, London edition, page 450. Also Mosheim.

[†] See the March number of the *Christian Review* for the year 1840, page 24. Gould, Knapp and Lincoln, Publishers, Boston.

izing influences of a comprehensive study of humanity, and that he was too ignorant to appreciate the learning and philosophy of great minds. Strange as it may appear to some Christians, the proud philosopher Augustine, who could deceive his readers for the gratification of his silly vanity, and for nothing more than the pleasure of having the name of understanding languages, which he knew that he did not understand, was continually prating in his writings about *humility*, just like some of his predestinated followers. The great, learned bishop of Hippo, who so fully shows what he was, and to whom he belonged, is a fair sample of the Holy Fathers: that brood of Devil's children, who imposed themselves on mankind by making them believe that they were what they were not. Those Clerical writers, who reverence, and puff the Fathers, will show some portions of their writings, which will bear showing, but they take good care not to show the men, for fear that people might lose their veneration for that Platonic Hierarchy, which was first established by the Holy Fathers in such an ungodly manner.

The next that we hear of Augustine, worth noting, his tremendous philosophical battery was turned upon the heretical Donatists; the tompons out of all his guns; his matches all lit, and his theological thunder hurling lightnings at the doomed heretics, like the iron hail pouring on the Russians from Bonaparte's artillery, on the banks of the Borodino. The Donatist bishops, though no more deserving the name of Chris-

tians, than their opponents to whom the estates and honors of the Church were voted, yet they do deserve a little credit, as enterprising theologians, in maintaining their battle over one hundred years for apostolic ordination, without one single morsel of Church pap. But about the year 412 Honorius, another tool of the Homoousion faction, then disgracing the throne of the Western empire, the African Church fed bishops concluded that they should not have a better time for making a successful war upon the Donatists. And engaging the services of the Monarch, they accordingly prepared themselves for exterminating their very troublesome opposers, that pure Church government might be as pure in Africa, as it was in the other portions of the empire. That their proceedings might have the appearance of being fairly and honorably conducted, in the same manner that a great deal of other official business has been done by the officers of the Church, the farce of meeting the Donatists, in a conference at Carthage, appointed by the Emperor, was enacted; though the doom of the heretics was undoubtedly sealed long before the parties met. The bishop of Hippo, who was at this time about fifty-eight years of age, was selected to lead on the Church pap squadron against the Donatists in this sham conference, and the Doctor of philosophy in Gottingen says, Augustine appeared as their opponent, and with such an opponent, they were *little* able to cope even in a better cause.*

* See Text Book of Ecclesiastical History, by J. C. F. Gieseler, vol. I. page 217. Carey, Lea & Blanchard, publishers, 1834.

Augustine appeared !!!—Awful, Dreadful, Terrible, Horrible ;—inexpressible, gracious, La-soz—Which way shall I scamper ! What have I, poor ignoramus that I am, been doing, in daring to examine the character of this mighty theological exterminator of all opponents, whether good or bad ? What shall I do, if I should sacrilegiously be presumptuous enough to venture on an examination of his heathen doctrines ? I wish that mamma was alive, so that I could run and hide somewhere, if any thing very frightful should appear, wearing the Vulcanian armor of this giant of theology, and grasping the exterminating thunders in its red right hand, either now, or after I shall have finished my examination.

The wonderful name of Augustine, has produced such an astonishing effect upon the brains or heads, of some great men, that they write, as if they thought that St. Paul, had he then been alive, and fool hardy enough to dare enter the field with their great Saint, must have gone down before the thunders of the African bishop, the moment that he opened his mouth. But not having felt the liberalizing influences of learning myself, I must believe that the old Apostle of the Gentiles would instantly have turned the great St. Augustine out of the Church for being a child of the Devil, had he solemnly attempted to tell him of the numerous miracles performed in his own Diocese by the drops of blood, and the scrapings from the bones of the Caphargamala St. Stephen. So that there would have been no opportunity, for the great and

learned bishop of Hippo, to have had the pleasure of displaying his amazing disputatious talents by philosophically discussing, either his doctrines, or his pure form of Church government, with the apostle Paul.

The learned theologians, who where predestinated to worship the Heathen Deity, which Augustine at last discovered, apparently imagine that this teacher of idolatry, was so near the throne, that it must have been full as dangerous for a mortal to open his mouth in the presence of the great one of Hippo, as Elihu felt that it was, when he said, "If a man speak, surely he shall be swallowed up." But as I believe that Augustine was not a Christian; that his system was from the Devil; that he was not a very learned man, and cannot even see how it was possible for him to have had common sense, while allowing himself to fumble on for nine years among the Manichæans, unless he was then given over to Satan for his pride and hypocrisy:—I will say that according to my judgment, there are now many teachers, who hold the doctrines which he taught, who are out and out, fully every way as great theologians, and as great men, as the Potentate of Hippo. That they have as much ability, and are as capable of maintaining his unscriptural Heathenism by Scripture as their great Saint in his best days, that their arguments, while supporting his doctrines; are full as puerile, absurd, and self contradictory as his was, and that their teaching, so far as their influence extends, is full as deleterious as the instructions of the great Augustine ever were. And I will also

say that if any of these great scholars shall think it worth their while to swallow up so unlearned a man as I am, for daring to show their great Saint, they had better grease their mouths with something more than that philosophy which they were taught, while studying Alpha Beta, before they make the attempt. Because such is my ignorance, and I have so little respect for that great learning which is used in contradicting the word of God, of which I have a little knowledge, that I will not suffer myself to be swallowed up by their grossly twisting and perverting the scriptures without some kicking. They must therefore, make use of scripture, and nothing but scripture, for I shall not admit that their capacities have been sufficiently enlarged by their studies to enable them to know either what God did decree, or what he must have decreed! And what the Lord has so graciously revealed will be the only authority to which I shall submit, and they must make the word of God talk a little straighter, than they do, when they endeavor to make his truth support the false philosophy of Augustine, or I shall do, looking to him for aid, what my small capacities will permit towards straightening their crooked lines.

The reader will scarcely require being told, that the Donatist bishops were wholly incapable of furnishing arguments in their case, so as to sustain their cause in this mock conference, nor that they were condemned and borne down, not by the wonderful argumentative powers of the great Augustine, to whom the Doctor

of philosophy has given the credit of defeating them, but by the Legionaries of the bishops' tool, the pious Emperor Honorius. This bishop governed Emperor, having most likely shipped his missionaries, who were under the necessity of performing the pious work of preaching on apostolical ordination and pure Church government, so as to give the Donatists an understanding knowledge of which was which, before the parties assembled at Carthage. The party of the Donatists numbered 279 at this genuine bishop-managed conference, and they claimed to have in all, not less than 400 bishops. Augustine's party numbered 286 attending, and they claimed to have 120 absent, besides 64 vacant bishoprics, making their whole number of bishops and sees 390, or 10 less, than the whole force of the Donatists. Yet notwithstanding the parties were so equally divided, the Donatists, as I have stated before, were immediately condemned, three hundred of the bishops, and many thousands of the inferior clergy were torn from their pulpits, banished to the islands, and persecuted as outlaws, if they dared to conceal themselves in any of the provinces of Africa. And the churches of their numerous congregations, both in cities and in towns, were all taken away and given to their adversaries; and their people fined from ten to two hundred pounds of silver according to the rank and fortune of the offender, if they were guilty of assembling for heretical worship. And all the robberies, cruelties, and murders, which were perpetrated during this holy work, for the purpose of estab-

lishing good order, according to the apostolic mode of governing the church, met with the warmest approbation of the Admiral, the great St. Augustine, who zealously led on the hostile squadron against the vile heretics, who were such a trouble to his Israel. I am really sick of this eminent philosophical Saint; thank God that there is but one more of his theological battles which I shall attempt to describe.

AUGUSTINE

BUCKLES ON HIS ARMOR AND ATTACKS

PELAGIUS.

What quantity of loose particles of Original sin, Predestination, and the other absurdities which were born with the system, there might have been previously floating in the visionary brain of this speculating monomaniac and would-be philosopher, it is not possible for me to say, and perhaps a Greek theologian could not have discovered the tenth part of the shadows, had he examined the head of the African with one of the finest philosophical microscopes. But I shall now let the reader see what caused the wonderful Fate and Decree speculation of Augustine to be collected into a dark mass of impalpable obscurity, and born into the world when it was, and where at last he fancied that he had discovered his mysterious Deity.

When Pelagius and Celestius first arrived in Africa in the year 311, Pelagius after staying a short time at Carthage; passed over to Palestine, and appears to have become intimate with John, who was then Patriarch of Jerusalem. I have before stated that Celestius was shut out of the communion of the very pure African bishops by their synod, which met at Carthage, in the year 412, after his having gained a sufficient number of followers to become a candidate for the office of Presbyter, in that city, by teaching that men should lead virtuous lives. Though Celestius was not then charged with being heretical on account of disbelieving the doctrine of Original sin, Predestination, or any thing of the kind; the system containing those philosophical maggots, not having been as yet brought into existence. Celestius, however, had raised so large a party by his labors, that Augustine, who had taken no part in his condemnation, after having finished his astonishing arguments in the conference with the Donatists, apparently concluded that he could raise another theological quarrel, by attacking those who were still maintaining his doctrines, and in the course of that controversy, he was led to notice the writings of Pelagius, because of his being the teacher of Celestius, though he then treated them with respect and forbearance.

The Patriarch of Africa, however, who apparently had so arranged his business, as to have all the tools ready for introducing this important mystery, now instigated that lying villain, the learned Jerome to pay

the bishop of Hippo a friendly visit; as he was a very particular friend of the great Augustine, that Big warrior might be persuaded to increase his *venous* by attacking Pelagius. And this most contemptible puppy, the theological dandy Jerome, of whom I have before given some description, knowing that Augustine was one of those who had rejected Origen's philosophy, and thinking that it might be the means of his revenging himself on Pelagius for some trifling offence, which had embittered him, he now, while dangling about the little court of Hippo, to set the combating Saint once more on the war path, piously intimated that Pelagius was a secret follower of Origen.

This provoking intelligence was considered by Augustine, as a sufficient provocation for commencing the war, and appearing to think that his great name alone must be full enough to bear down the untitled monk, he immediately dispatched one of his little creatures, called a presbyter, by the name of Orosius, ordering the Patriarch of Jerusalem to condemn Pelagius. But Patriarch John, who appears to have been something like the Patriarch of Africa, determined to have his own way and rule in his own dominions, never having heard of Original sin, provided there was any thing then said about it, and not being exactly willing to cast off Pelagius, merely at the command of Augustine, he sent Orosius home to his master with a flea in his ear, to tell him that he should not condemn Pelagius.

But Augustine was too great a theological warrior

to be disheartened, because the Patriarch of Jerusalem would not join his forces in adding him to prostrate the heretical monk, and he again sent Orosius in the year 415, to a synod held at Diospolis, in the region of Ephesus, where Paul once preached the Gospel, to see if they could not be persuaded to condemn the heretic. The Eastern bishops, however, who met at this synod, appear to have had no more knowledge of Original sin and Predestination than John had, provided that Augustine had then prosecuted his discoveries so as to make them known, and being full as unwilling to sacrifice the monk, merely to gratify the spleen of the African, they also refused to condemn Pelagius and his doctrines. After these two failures in trying to obtain the help of the Eastern bishops, in condemning the doctrines of the Pelagians, the great St. Augustine appears to have become so furious, that he determined to fight the battle all alone in Africa; for Doctor philosophy says, "Augustine laid aside his forbearance and commenced *in earnest* the contest with this new heresy."^{*}

Augustine is again in the battle field, and in earnest!!! Lord help the enemy now; if there be any such thing as help. There goes the imperial guard, with the Emperor at their head;—Stand firm under, and look out for lightning. It almost makes me feel like again mounting my Parnassus, or Pegasus, or some other creature;—what is it, that the learned call that

^{*} See Text Book of Ecclesiastical History by J. C. L. Giesler Vol. I. page 226. Carey, Lea and Blanchard, Philadelphia, 1855.

animal which jingles when it runs? Such valiant hearted daring is enough to create the poetic spirit in the dullest capacity; to see an eminent Christian philosopher, all alone, who cannot hold his hand like the Spanish Cid, carrying his single banner right among the thickest of his foes. But as I look upon too much learning with something of a Jack Cade antipathy, I shall not attempt to set myself astride of the creature this time, though there is a sufficient provocation for some of that immortal doggerel, which has immortalized so many great and noble deeds.

Africa at this time was undoubtedly the vilest land on Earth, and the bishops composing the party to which, Augustine belonged, were the vilest beings that wore the human form in that Devil governed country. The land was full of bloody crimes, and the cities full of violence, because of the robberies, cruelties, and murders, which these bishops were committing, in robbing, persecuting, and murdering the Donatists, that they might bear rule over the Church. Wherefore, God did bring the worst of the heathen upon them, and they did possess their houses, and Jehovah made the pomp of the strong to cease, and defiled their holy places. It was here, in Africa, that the bishops belonging to this most ungodly party undertook to corrupt the word of God, by interpolating that passage in the first Epistle of John, usually contained in brackets, speaking of the Father, the Word, and the Holy Ghost. And how many other passages these children of the Devil might have interpolated, or al-

tered, while they were introducing, and fighting for, the abominations of Augustine, the Lord only knoweth, but thank God it was not in their power so to alter, or to interpolate the Scriptures, as to make them either teach their doctrines, or support their most detestable Church government.

It was here in Africa, among these horrible bishops, and by the help of such Holy Fathers, that Augustine first obtained the condemnation of the Pelagian doctrines, at their synod of Mileve and Carthage, in the year 416. And their decision received the full approbation of Innocent, who was then Patriarch of Rome. The doctrines of the Pelagians, which these African bishops, in solemn synod, voted to be unapostolical, notwithstanding they were admitted to be apostolical, even by the corrupt Greeks, says Doctor Giesler, "As gathered from their own writings, where alone they are fairly represented, may be reduced to the following articles."

THE DOCTRINES

OF THE

PELAGIANS.

"There is no Original sin! Man can by his *free will* choose good as well as evil! Every one therefore can secure future happiness! A still higher happiness is offered to men by Christianity, to which

baptism is a necessary condition! As the law was formerly given to men to guide and assist them in the way of goodness, so now the instructions and the example of Christ, and the particular operations of God's grace! These last, however, are always preceded by the *free resolve* to be virtuous! God's predetermination, therefore, is grounded entirely on his foreknowledge of human actions!*

Such were the doctrines of the Pelagians, and such was the manner, in which, they were first condemned by the African bishops, whose apostolical judgment met with the approbation of his High mightiness Innocent, who was then Patriarch of Rome. But Innocent being called upon to give an account of his stewardship, by him whose Vicegerent he professed to be, his successor Zosimus in the year 417, declared that the doctrines of Pelagius and Celestius were apostolic and orthodox. The African bishops, however, paid no more attention to the judgment of the great Patriarch, who filled the chair of St. Peter, than they would have done to that of a chimney sweeper, and they again condemned the doctrine of the Pelagians at a synod held at Carthage, in the year 417, and also still again, at one of their general synods in the same city, in the year 418. And the African bishops, with Augustine in the van, being fully determined to let the Roman Patriarch know that they were not to be ruled by the great Head of the Church, residing

* See Text Book of Ecclesiastical History, by J. C. L. Giesler, vol. I. page 332. Curry, Lea & Blanchard, publishers, 1836.

in the eternal city, they applied to the Emperor Honorius, who was piously siding them in putting down the Donatists, and succeeded in obtaining his judgment condemning the Pelagians. After this was accomplished, the great Zosimus, apparently becoming frightened for fear that the next step would be for the Africans to declare him to be heretical, he backed out of his *first* apostolical judgment, and apostolically judged that the Pelagians were heretics. This judgment the Italian bishops were compelled to subscribe, and eighteen of them refusing to do so they were deprived of their places.

This was the manner in which the Devil first shoved the doctrines of Augustine upon the Western Church, they were not received because of their being scriptural, nor because of the wonderful argumentative powers of the great Augustine in maintaining his absurd and unscriptural system; but because the great bishop of Rome being afraid of the Africans, adopted his philosophical discoveries, and the little bishops were obliged to receive them. The Boston reviewer takes the liberty of asking his readers while fulsomely lauding Augustine, "If there must not have been some remarkable qualities, some true philosophy, and some extraordinary merit about the great man, whose doctrines have swayed all Christendom for so many centuries?" I will answer by saying, that the true reason why so many notions both about doctrines and government have been permitted to curse the Church and the world for so many centuries, has not been

because of the wonderful talents of those who introduced the wicked and absurd things, but because the great ones of the Church not knowing the truth, have held them, and the little ones dare not do any otherwise, for fear of being cast out of the synagogue.

The Africans were too near the seat of Episcopal power to be governed by any thing short of their own Patriarch, and they paid not the least regard to the decisions of the aspiring bishops of Rome; nor would they have ever been ruled by those St. Peter's, who afterwards usurped such daring authority, provided, Africa had not been conquered by Genseric. The African bishops, at that time, did not hesitate about bestowing the most cutting reproaches upon some of the little Pontiffs of the imperial city, when they were displeased with them, very expressly declining their interference, and strictly forbidding all appeals of their clergy to any foreign bishop. The cowering contemptible manner, in which, Zosimus retracted his first judgment, and deprived eighteen of the Italian bishops of their offices, because they would not servilely wheel about with him, and condemn the Pelagians, fully shows, who were then masters. It is too provoking to discover such conduct in the Dignitaries, who pretended to be divinely commissioned to bear rule over the Church, but who were neither men, nor Christians. There is no such thing as enduring their assuming pappism, and I shall be under the necessity of once more getting astride of that creature, that I may do what I can towards immortalizing the great

power, which the Roman bishops then possessed over the Africans. For I am as full of poetic ardor, as the great one of Hippo was of battle, when Jerome set him on the war path, and cannot hold my hand, so here it goes.

Rome's bishop then, the puny creature,
That afterwards was nunn'd Saint Peter,
Assuming more than kingly power,
And blindly strutting out his hour,
When he should have sought for light,
To shun the realms of endless night,
Was more afraid of Afric's sons,
Than Hotspur's puppy of the guns,
Which grape and langrage vilely threw,
That many, fine, tall fellows, slow,
Regarding not their scented locks,
Embroider'd coats, nor pouncet box,
So, Afric's stern, and savage men,
Regarded great Saint Peter then ;
Bearding the Lion in his fair,
They made him tremble, even there !

There reader I have done riding old Parnassum, or whatever the learned call it, for the present ;—if I have misspelt the name of the creature, just please to ask any of those who have been soundly educated, and they can tell you all about the animal, and inform you about all those who have gained the most renown by sublimely soaring on his back.

There is no necessity of following the great Augustine any farther, and I shall merely give his mys-

tery, which he at last manufactured out of the philosophical particles gathered from Cicero, Aristotle, and others, during his theological battle with the Pelagians. Though he had many opportunities of contradicting himself with the monks, and others, which might be related; yet having shown in what way, the pure doctrines and apostolical government of the Church were then made pure and apostolical, merely by influencing some of the great bishops to adopt them, and forcing all the others to swallow the notions, I shall only give his absurdities, as scribbled on papyrus, by himself, and let the reader see where his mysterious speculations ended.

THE DOCTRINES

OF

AUGUSTINE.

By the sin of Adam human nature became physically and morally corrupt, his sin of itself damnatory, has descended to all men, and they have no longer a free will, except to choose evil. From this corrupt mass God resolved from all eternity to save some through Christ, and consign the rest to the perdition, they had all deserved. Though baptism gives forgiveness of sins, and even of Original sin! it does not remedy the moral corruptions of men! Therefore, in the elect, the grace of God of itself, and irresistibly

inspires not only faith, but the will and the power to do right! Those who do not partake in the grace of God, have no part in Christ, and are devoted to damnation and that eternal.*

Strange! that *water baptism* should do so much, and do so little! Strange! that it should destroy the cause, and be unable to conquer the effect! Strange! that it should eat out that Original sin, which mankind committed in Adam, and leave the *effect* of Original sin still existing in the baptized! What a wonderful, tremendous, knock-down *reassuer*; the great Augustine must have been on cause and effect! Is this the destroying combatant, that possessed such a mighty intellect, the profound philosopher, the wondrous theologian, and the only man of all the philosophical race, whose capacious mind was able to explore the hidden mysteries of eternal things, so as to comprehend and discover the *secret counsel* of the Deity?

I have a great mind to put the wisdom of this deep exploratory examiner's vile nonsense into doggerel, and I would, if it were not for the fear that my readers might think that I was rather overstraining my doggerel powers in aping the learned. Shall we be told by the Clergy, and those who write for their instruction, that the arguments of Augustine in supporting such ridiculous abominations were unanswerable? The specious fallacies of all the wrong headed

* See Text Book of Ecclesiastical History by J. C. L. Gieseler Vol. I. page 224. Cary, Lea and Blanchard, Publishers, 1835.

philosophers that ever existed would require being sent to the washerwoman like the clothing worn by infants, before they were fit to appear in public, should they fairly speak out the system of Augustine, and then undertake to maintain it by their argumentative powers. But the theological philosophers know better than either to show what Augustine taught, or to undertake to maintain his detestable impositions from the word of God. These men know that such gross charges against the Most High, can only be palmed upon the public by their first endeavoring to establish the doctrine of necessity, and then dragging a few texts of scripture out of their connexion, making them contradict all the others, and so twisting and perverting the little verses, as to make them appear to uphold the Necessarian philosophy. The great President Edwards well understood the way, in which Augustine's doctrines must be handled, when he said in his letter to Erskine, "Whoever imagines that he, or any body else, shall ever see the doctrines of grace effectually maintained against these adversaries, till the *truth* in this matter be settled, (i. e. the doctrine of necessity established) imagines a vain thing."

What a miserable situation those poor Jews were in when God sent his prophets commanding them to forsake their idols, and threatening the nation with his terrible vengeance if they would not. When according to Augustine, the Jews not only had no power,

* See the letter of Edwards to Erskine, as published in the *Memoirs of Jonathan Edwards* by R. E. Dwight.

but they could not even have the wish to cease from following Baalim, until God by his *irresistible* grace put that wish into them. And what a God Jehovah must have been, according to Augustine, to swear by himself, falsely, that he had no pleasure in the death of the wicked, when all those poor Jews into whom he did not put his *irresistible* grace, he had from all eternity out of his own good pleasure devoted to damnation, and that eternal.

It would be nothing less, than insulting Jehovah, to give this great, mighty, intellectual, baptized, Felozze-fumbler's doctrines any further notice;—it is not necessary, and I will now show where he got them. The Gospel of the Lord Jesus Christ, as taught and practised by Paul was altogether too simple a thing for those learned African and Greek Fathers, who were educated in the heathen schools, and who were so anxious to be considered philosophers, after they had preferred to be Christians. There was by no means mystery and fatalism enough, in the blessed Gospel to satisfy those speculating, mystifying Church dignitaries, who were not only taught to speak Greek, but who had their heads so filled with the Heathen mythology, that they could not think of the Lord, who had revealed a plain way of salvation for the ignorant and the unlearned, without supposing that the Saviour, in order to be a proper Deity, must deal with his creatures in about the same manner that Homer describes Jove to be dealing with gods and men, when he convened the senate of the skies. I shall here give

Homer's description of the mandate delivered by Jove to this immortal senate, that those who are not acquainted with the works of Homer, may see what a perfect resemblance the Olympian God bears to that Deity, which Augustine fancied that he had finally discovered.

The sire of gods his awful silence broke;
The heavens attentive trembled as he spoke;
Celestial states, immortal gods! give ear,
Hear our decrees, and reverence what ye hear;
The fix'd decree which not all heaven can move;
Thou Fate! fulfill it: and ye powers! approve!
What god but enters yon forbidden field,
Who yields assistance, or but wills to yield;
Back to the skies with shame he shall be driven,
Gash'd with dishonest wounds, the scorn of heaven:
Or far, oh far from steep Olympus thrown,
Low in the dark Tartarean gulph shall groan,
With burning chains fix'd to the teazens floors,
And lock'd by hell's inexorable doors;
As deep beneath th' infernal centre hur'd,
As from that centre to th' ethereal world.
Let him who tempts me, dread those dire abodes;
And know th' Almighty is the god of gods.
League all your forces then, ye powers above,
Join all, and try th' omnipotence of Jove:
Let down our golden, everlasting chain,
Whose strong embrace holds heaven, and earth and main,
Strive all, of mortal and immortal birth,
To drag, by this thunderer down to earth:
Ye strive in vain! if I but stretch this hand,
I heave the gods, the oceans, and the land;

I fix the chain to great Olympus' height,
And the vast world hangs trembling in my sight !
For such I reign unbounded and above ;
And such are men, and gods compared to Jove.
Th' Almighty spoke, nor durst the powers reply,
A reverend horror silenced all the sky.*

Hear our Decree, and reverence what ye hear—
Thou Fate fulfill the fixed decree, which not all heav-
en can move ; the Thunderer has spoken, ye powers
regard the stern command of the omnipotent ruler of
gods and men. Here was a Deity, powerful, and won-
derful enough, to obtain the profound adoration of the
old mysterious Greeks, who worshipped the Devil un-
der the name of the Olympian Jove. A sovereign
God, whose majesty, power, and grandeur, could fill
the void in a speculating philosopher's head ;—an aw-
ful, mysterious Deity, sternly and sublimely issuing
his Almighty decrees, and deciding the destiny of all
beings, according to his sovereign will and pleasure,
without regarding, or caring for the miseries of the
creatures whom he had created. A sovereign not like
the God revealed in the Bible, who was meek and low-
ly in heart, having compassion on the ignorant, and
those who were out of the way, himself instructing
them, that they might know what they must do to
have their sins forgiven, and escape from eternal death ;
and telling his disciples that whosoever *exalted* him-
self, should be abased ! But a wondrous God, a

* *Iliad* of Homer, Book VIII. page 183. London Edition, Scott and Co. Publishers.

mighty something, that could be worshipped without lowering the dignity of great philosophers, great scholars, and great men, and the Deity of Augustine, with his *irresistible* salvation for some of his creatures, and his *irresistible* damnation for all the others, looks so much like the Olympian Jove; there is so much of the decreeing, and inexorable Thunderer about him, that no difference can be discovered in them, even by the aid of a theological microscope.

It was the *secret counsel* of this Heathen Deity, upon which Augustine stumbled, and not the secret counsel of the Almighty;—The secrets of Jehovah have not yet been discovered by any of the great philosophers; the great power of their amazing long bows, has never sent their ideas quite as far back as the commencement of all eternity, nor quite high enough to discover what the Holy One of Israel has been pleased to keep to himself. The mighty intellectual excursions of these great men, have carried them no farther than a certain region called False philosophy and vain deceit which the apostle Paul considered as being very likely to spoil those who leaving the plain simplicity of the Gospel, were fool hardy enough to run into it. The great Augustine after having discovered the secret counsel of this Heathen god, induced those vile African bishops, in solemn synod, to vote that he was worthy of the adoration of their Christian Church, and the great Zosimus though rather disputing his claims at first, finally admitted them himself, and forced the Italian bishops to pay him divine honors. This

was the manner in which he who opposeth and exalteth himself above all that is called God, so that he as God, sitteth in the temple of God, shewing himself that he is God, obtained his seat in the Church. And the vile mysteries which have so long thrown clouds and darkness over the plain way of salvation, as taught by the Lord Jesus and his apostles, are the foul work of that Deity, which the old Greeks worshipped under the name of the Olympian Jove. After the Devil had sufficiently corrupted those wicked and haughty rulers, who usurped their power over the members of the Church, by making them quarrel among themselves, about pure Faith, and apostolical Church government, while they were striving to obtain the mastery one over the other—he finally succeeded in foisting this mystery of iniquity upon the Church, through which he has caused himself to be worshipped under the name of God's decrees! by making Christians believe that Jehovah governs the beings whom he has created in the same abominable manner, that he formerly made the heathen believe, that their Thunderer governed both gods and men. And the blessed God who offers eternal life, in his own word, to all who will repent of their sins, and believe on the Lord Jesus Christ, is vilely represented, as having like the heathen Jove by his inexorable decrees from all eternity, predestinated both the salvation of the righteous, and the damnation of the wicked, by all those who teach the detestable doctrines, and follow after the false philosophy of the great Augustine.

Reader, whoever you may be, the world has too long been led, and much too long been governed by great names, and the name of great learning, in forming opinions on the subject of religion. And should you happen to be one of those who are accustomed to follow the instructions of teachers, merely because their names are before the public, or because they are in the practice of giving you great names as authority for what they teach, let me tell you, that it is time for you to *exercise* whatever capacities the Lord may have given you, and to endeavor to *look at things* for yourself. You have altogether too much at stake to allow others to see for you, your eternal interest is something of much greater consequence and of much more importance than you have ever begun to consider it—whether you be one, who has given the subject the most *profound* attention, or like too many, who have never given it any consideration. You are not lying under the wrath and curse of God for the Original sin, which you committed in Adam, you are not predestinated to damnation, and that eternal from all *eternity* by the righteous God of the Bible. You are not unable to *repent* of your sins, to believe on the Lord Jesus Christ, and to secure that *eternal life*, which is offered to you by God in his Holy word.—All such teaching is false—a foul *libel* on Jehovah, and I have endeavored to show you whence it originated;—it all belongs to that miserable, superficial and destructive *false philosophy*, which has so long hindered the Gospel.

But reader, you are a transgressor, you have broken the righteous laws of the Holy One, and you must have pardon for the sins which you have committed, in that way which he has appointed, or you cannot be saved from that awful destruction with which he threatens those who refuse to hear his word, and who neglect and despise his great salvation. And though there is nothing either in the substance of your soul or body which constitutes you a sinner, or prevents your obeying the Lord, yet you are beset by terrible spiritual foes, who are continually doing all that lies in their power to keep you from doing those things which will save your soul. You are surrounded by those wicked and horrible spirits, about whom so much is said in the word of God, and it is the influence which these dreadful beings exert upon the minds of men, which makes them so regardless of what God has said, and so careless about their eternal welfare. It is the influence of these spirits which has undoubtedly made some good men conclude that there must be something sinful in the very substance of soul and body, or there could not be such a universal and dreadful opposition among mankind to the revealed will of God.

Reader, I have told you as solemnly as I could, that I was not trifling, and I again tell you that I have not written merely for the purpose of making a book, but I tell you as if I were now before the throne of him where you and I must one day appear, that I know that these wicked spirits have more power to operate on your mind than you have to influence the mind of

your most intimate friend. That they know every thought which you have the moment that you have conceived it. That they can throw thoughts into your mind whenever they please, to influence you either for or against whatever they choose, unless prevented by God. I believe that your mind would lie as dormant as your hand when you were asleep, or not using it yourself, were it not for these beings who are around every mortal and yet you know that your thinking powers are seldom if ever idle. I solemnly tell you that these spirits have thrown thoughts into my mind, and brought scenes and persons before me during the hours of sleep, and on my waking, they have told me whom I then saw, and what was said and done by myself and them at the time.

Not long after my first attack from these enemies of God and man, I discovered that there was something, as I have stated before, which stood in the way of the Gospel; that there was a mystery about the way of salvation, that the sinner excused himself when required to repent of his sins, and obey the truth, by saying that he had no power; that the Christian could live in disobedience of God's commands, and excuse himself by resolving all things into the Divine Sovereignty. But on searching the scriptures, as well as I could, I was wholly unable to discover any cause for these excuses, and I then promised the Lord, that if he would show me what it was, that had so darkened his plain word, I would do what lay in my power to scatter the darkness and spread the light. And though

I had no design of examining the doctrines of Augustine when I commenced writing, yet after having spoken of the difficulty of finding out what a man must do to be saved, I saw that I must endeavor to show where the mystery of iniquity originated, or what I had said, would be of no benefit. And looking to the Lord for help, I have done what little I could to show that what he taught, was not in accordance with the word of God. This has been the reason of my taking up the subject and writing as I have upon it, not for the purpose of injuring those who claim to have authority to preach the Gospel from that Platonic hierarchy, or what has sprung from it, that I believe to have been so wrongly established, but for the purpose of doing what was in my power to give the word of God an authority above that of the doctrines and commandments of men.

As I have said before, I do not believe that all ministers are the children of the Devil, and I would by no means wish to convey the idea that all those who mingle the doctrines of Augustine with their teaching, are unconverted men;—I know a little something about the difficulty of breaking away from every thing else, and resolving to allow of no authority which is contrary to the word of God. I am aware of the prejudices of early education, the influence of great names, and the binding power of their associations, and it is no *easy matter* for the minister to break through all these and determine to follow his Master, lead him where he may. But let me say to them,

that they are wholly unaware of the dreadful use which wicked spirits make of those doctrines :—should they in their preaching but once tell the sinner, that he has no power to repent—all their calls on him for repentance afterwards will be of no avail, the devils will make him remember what they said about his want of power, though he should forget all the other instructions which they have given him.

There is no mystery about the teaching of the Apostles, and I shall now show what they taught by their Predestination and Election. And the Lord help me to put what I shall say in plain language, so that all can see, for if men had studied their Bibles more, and philosophy less, looking to the Lord to enlighten their understandings, it does not seem to me that it could have been possible for the Devil to have made them hold on to his mystery of iniquity for fourteen hundred years. The reader knows that the Apostles were Jews, and that they were accustomed to consider their nation as being the chosen people of God, and to speak of themselves, and the followers of Christ, as being his chosen people. I have before stated, that those wicked African bishops were even daring enough to put their vile fingers on the word of God, for the purpose of corrupting the sacred text by interpolating that passage in John, which is usually contained in brackets ; while they were contending with Arianism. The great Roman St. Peter and his bishops, being then in the practice of having all their theology cut and made for them by the Greeks and

Africans, were either too ignorant of the Scriptures, or too careless about them to discover this vile imposition, which was received as being the word of God for many centuries, and is even yet suffered to remain in the Bible. And there is no such thing as knowing what such men might not have done by their alterations of the apostolic writings, or their additions to them while they were establishing the doctrines of Augustine, during their theological battle with the Pelagians. But whether those infamous villains did, or did not corrupt the text, I believe that all the doctrines which the apostles ever taught, can be satisfactorily shown without doing any violence to the language of scripture, and the doctrines which the African synod voted into their polluted Church, certainly cannot be maintained without making the inspired penman more contradictory, than even Augustine himself. It is not the common practice of honest men in their examinations of an author's work, long after his death, for the purpose of discovering and teaching others what he taught, to make a few detached passages from his writings, directly contradict the whole scope and design of the writer. And the common sense of mankind would not allow of such gross perversion in any other book under heaven, as there must be made of the main design, and the general tenor of the language contained in the Bible, before the scriptures can possibly be so construed, as to give the least countenance to the unscriptural absurdities of Augustine.

THE GREAT MYSTERY

OF

PREDESTINATION EXPLAINED.

A learned writer, who is himself unable to give any explanation of this great mystery, has said, "We have had Calvinistic systems, and Arminian systems, deduced by forcing passages from their context, and by the most violent perversions of the simplest texts, of which, the peculiar primary meaning has never once been regarded. The Scripture is appealed to with confidence by both the Pelagian, and the Calvinist, and both are confuted from the same book."* This witness is true; we have had oceans of ink shed about the mystery of Predestination by commentator after commentator, as well as by others without shedding any light on the subject. I would most sincerely advise all such theologians to get down on their knees and examine God's holy word, looking to Him for his Spirit to enlighten their understandings, instead of exalting themselves upon their attainments, and endeavoring to discover his secrets. And it appears to me that by so doing, they will be much more likely to discover what He has revealed, and much more likely to save their souls, than they will be by perverting

* See *The Mark on the New Testament*, by the Rev. George Townsend, M. A. Published by Perkins and Marvin, Boston.

the Scripture, in their endeavors to make it support their unscriptural systems.

Before showing what was the Predestination spoken of in the Scripture;—Let me say, that I claim no miraculous powers, no fanatical light; that great learning has not assisted me, and that I claim to have had no other assistance than that of which the Savior told the Jews, when He said, “If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.” A sincere determination on my part to reverence the word of God, to place it above all other authority, and that aid, which is promised to all men, who will so search the Scriptures for themselves, has enabled me to show what was the Predestination and the Election spoken of by the Lord, and his Apostles, without forcing passages from their context, and without being under the necessity of perverting any texts of Scripture. The Predestination taught in the Bible, does not appear at all mysterious, but on the contrary it appears to be so fully explained and shown in the very language used by the Lord and his Apostles, that the only wonder is how the Devil could ever be able to manufacture a mystery out of it. It certainly shows that the Devil and his angels can and do exercise a terrible power over the minds of men to prevent their discovering the truth, that is much more wonderful than any thing which I have related respecting their dreadful attempts to destroy me, and which they certainly would have

done, had not the Lord in his great mercy seen fit to hear my cries and to prevent them.

The Apostle Paul in writing to the Romans says, "For whom God did foreknow, he also did Predestinate to be conformed to the image of his Son." To understand the passage we must know who were foreknown by the Lord in the sense of which the Apostle here speaks, and he himself informs us in the 11th chapter, "that God hath not cast away his people which He foreknew." It was then the servants of the Lord among the Jews, that formed a part of those who were thus foreknown, Predestinated and given to Christ by the Father, and they were called out of the wicked nation, justified and glorified by being conformed to the image of his Son. When some of the unbelieving Jews murmured at Jesus, because He said I came down from heaven, saying "is not this Jesus the son of Joseph, whose father and mother we know, how is it then that He saith I came down from heaven." The Lord answered them by saying, "Murmur not among yourselves. No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day. It is written in the prophets and they shall be all taught of God. Every man therefore, that hath heard and hath learned of the Father cometh unto me." Therefore all those Jews who had heard and had learned of the Father, all those who were the servants of God under the Mosaic law, were Predestinated or given to Christ, and they believed on him, either be-

fore or after his death, they were drawn by the Father, and there were no others of the Jewish nation that did come to Christ. For the Savior repeating his language, told those disciples who said this is a hard saying, because He said "Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you." That there were some of them that believed not, and he again says, "Therefore said I unto you, that no man can come unto me except it were given unto him of my Father." When the disciples asked the Lord, why He spake to the multitude in parables, He answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." To those Jews who had seen his miracles and believed not, the Savior said, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." And when the Jews came round about Jesus in Solomon's porch, saying, "How long dost thou make us to doubt? If thou be the Christ tell us plainly;" He says, "I told you and ye believed not, the works that I do in my Father's name they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you, my sheep hear my voice and I know them, and they follow me." Those Jews that were so given to him by the Father, the Savior prayed for, when He said, "I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy word. I pray for them, I pray not for the world,

but for them which thou hast given me for they are thine. Holy Father keep through thine own name those whom thou hast given me, that they may be one as we are." These were the sheep that knew the voice of the Shepherd, and would not follow a stranger, because they knew not the voice of strangers. They were known of the Shepherd, and He gave them eternal life, for none could pluck them out of his hand. They were the Election among the Jews that obtained the righteousness which is of faith in Christ, while the rest were blinded and so far as the Jewish nation was concerned, the vessels of mercy that God had afore prepared unto glory.

The rest of the Jewish nation did not believe Moses in whom they professed to trust, for had they believed him, they would have believed in Christ. They had not the love of God in them, and they sought honor one of another, instead of seeking that honor which cometh from God only. They had rejected the commandment of God, that they might keep their own traditions, and He had rejected them and cast off the nation. They had altogether become vile, like their fathers whom Jehovah gave up to destruction for worshipping idols and murdering his prophets, and the same Lord had now given up their children, because of their so greatly abusing the privileges, which He had bestowed upon the nation. The God of Abraham whom they claimed for their Father, would no longer own such vile transgressors as his people, and the Savior told them that God was not their Father, that

they were of their father the Devil, whose works they would do. It was because of their great wickedness that they were blinded and given over to that father whom they would serve, and not because that God had devoted them to damnation, and that eternal from all eternity.

Those who killed the Son and cast him out of the vineyard, were the children in conduct of those who killed the prophets, and the Savior says to them, "Fill ye up then the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the damnation of hell." This was the reason that the Lord Jesus spoke to them in parables, because it was not given to those sinners who were left to fill up the measure of their iniquities to understand the mysteries of the kingdom of heaven. They did not know their own scriptures, in which they thought that they had eternal life, and for this reason even that which they had was to be taken away from them; they had the kingdom of God by having the Scriptures, and the Mosaic institutions, and the Savior declared that the kingdom should be taken from them and given to a nation bringing forth the fruits thereof. Therefore, every one of the nation, who had the righteousness of the law, or the fear of Jehovah before his eyes, to him more was given, but from those whited sepulchres, that were fair without, and within were full of dead men's bones and all uncleanness, the Lord took away even that which they had, or which they only seemed to have. They seemed to have the righteousness of

the law by observing the letter, paying tythe of mint, anise and cummin, but omitting judgment, mercy and faith, which rendered their ceremonial observances as abominable, as those of their fathers, when the Lord told them, that even the solemn meeting was iniquity, and that his soul hated their new moons and their appointed feasts.

The Scribes and Pharisees as well as their followers were not like their father's idolators, but they were hypocrites, they loved to go in long clothing, to be saluted in the market places, to have the chief seats in the synagogues, and the uppermost rooms at feasts. But they devoured widows houses, and for a pretence they made long prayers:—therefore Christ says, "These shall receive the greater damnation." The Lord exposed these ungodly teachers in their true character before the multitude and his disciples by saying, "The Scribes and Pharisees sit in Moses' seat, all therefore whatsoever they bid you observe, that observe and do, but do not after their works, for they say and do not." They very strictly observed the Sabbath, payed tythe of all that they had, washed their hands and made clean the outside of the cup and platter, omitting nothing which the ceremonial law required. The Savior, however, says of them, "But all their works they do for to be seen of men; they make broad their phylacteries and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi,

Rabbi." They professed to know God, but in works they denied him being abominable and disobedient, and unto every good work reprobate. Therefore the Savior says to them, "Wo unto you Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell, than yourselves."

These wicked Jews with all their privileges had established their own system of righteousness, which allowed them to serve the Devil, and they were determined that they would not have any other. This was the reason that all the miracles and reproofs of Christ produced no effect upon them, except to make them hate him, they could not bear his word, seeing they saw not, and hearing they heard not, they stumbled at the word, being disobedient whereunto they also were appointed. It was some of these Jews, who were filling up the measure of their sins by professing to believe in Christ, that subverted whole houses by teaching things which they ought not for filthy lucre's sake. They were the certain men that crept in unawares, who were before of old ordained to this condemnation, as spoken of by the Apostle Jude;—trees without fruit, twice dead, plucked up by the roots, they were dead while professing to be the servants of God under the law, and dead while professing to be the followers of Christ under the Gospel. And the Apostle declares who they were, and foretells their dreadful doom by saying, "Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Bala-

am for reward, and perished in the gainsaying of Core." He says of them that they were "Raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever."

The rejecters of the Lord Jesus among the Jews, were given up, blinded, hardened, and ordained to be cast off by Jehovah:—they were the vessels of wrath fitted to destruction with whom God had endured with much long suffering until He had finally given them up, that they might fill up the measure of their sins, and be destroyed, as He gave up and destroyed their fathers, when He wiped Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. Those wicked Israelites were fore-appointed to destruction:—They were "Foreordained to everlasting death" by the righteous Lord of heaven and earth, not from all eternity, but according to his holy word after that his long suffering patience could no longer endure with all their detestable pollution of his Holy things, and all their abominable transgressions.

I believe that the Lord has enabled me to show without perverting Scripture, who were the sheep among the Jews, that were Predestinated by the Father to be conformed to the image of his Son, and who were the vessels of wrath fitted to destruction, that were appointed to stumble at the word, and for whom the blackness of darkness is reserved for ever.

But according to the word of the Lord, there were some sheep among the Gentiles, when the Savior was upon Earth. The Centurion was a very remarkable

sheep, for Christ himself marvelled at him, saying to those that followed him, "Verily I say unto you, I have not found so great faith, no not in Israel." And when the woman of Canaan came and worshipped the Savior, not seeking for the best pieces, but being willing to take the crumbs, and saying "Lord help me,"—The blessed Jesus said unto her, "O woman, great is thy faith, be it unto thee even as thou wilt." The Apostle Peter also found of a truth that God was no respecter of persons, but that in every nation, he that feareth him and worketh righteousness is accepted with him. And when the Lord Jesus told those wicked Jews, that they did not believe on him, because they were not his sheep, He also said, "And other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd."

And according to the word, as spoken by the Apostle Paul, some of the Gentiles were Predestinated to be conformed to the image of his Son, and belonged to that glorious company of sheep that were given to Christ by the Father, for Paul says, "What if God willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction, that He might make known the riches of his glory on the vessels of mercy, which He had afore prepared unto glory, even us whom He hath called not of the Jews only, but also of the Gentiles?" And when Paul and Barnabas turned away from the unbelieving Jews at Antioch, who judged

themselves unworthy of everlasting life, and declared that Christ was set to be a light of the Gentiles, "They were glad and glorified the word of the Lord, and as many as were ordained to eternal life believed;" It appears from the word that all the Predestinated Gentile sheep came into the fold at the first call, they knew the voice of the Shepherd, though the Jewish despisers who were left to wander and perish did not.

The same Apostle Paul in writing to the Ephesians, speaking of himself, and those who first trusted in Christ, says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ according as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having Predestinated us unto the adoption of children by Jesus Christ, according to the good pleasure of his will to the praise of the glory of his grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein He hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will according to his good pleasure, which He hath purposed in Himself, that in the dispensation of the fulness of times, He might gather together in one, all things in Christ, both which are in heaven and which are on Earth:—even in him. In whom also we have obtained an inheritance, being Predestinated according to the purpose of Him, who

worketh all things after the counsel of his own will, that we should be to the praise of his glory, who *first trusted* in Christ. In whom ye also *trusted* after that ye heard the word of your salvation. In whom also *after that ye believed*, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory."

The Apostle and those who first trusted in Christ, were Predestinated unto the adoption of children by Jesus Christ, according to the good pleasure of the Father:—they were chosen in him before the foundation of the world, according to the eternal purpose of God, which He purposed in Christ Jesus our Lord. The Father did make known unto his holy Apostles and prophets by the Spirit, the mystery of his will, which in other ages was not made known, as it was then revealed to them by the Spirit, namely, "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel." The men to whom the good pleasure of the Father was made known, were of the election according to grace, the sheep that were drawn by the Father and given to Christ, those elected believers whom it was not possible to deceive, because they knew the voice of the Shepherd, and they fled from the voice of a stranger. It is most likely that the elect, so called by the Father, were the men of whom the Lord Jesus said, "And these signs shall follow them that believe, in my name shall they cast out devils, they

shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick, and they shall recover."

It was this class of believers to whom the word of Salvation was committed, and for whom the Savior prayed, when He said, "Father the hour is come:—glorify thy Son, that thy Son also may glorify thee, as thou hast given him power over all flesh, that He should give eternal life to as many as thou hast given him. I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy word. I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word." The Father did give all who were his servants at that time both among Jews and Gentiles to his Son, some were called before and some after his death, but they all came into the fold as Christ declared that they should, for He did bring all the sheep, that there might be but one fold and one Shepherd. These servants of the Father were the Predestinated believers who were to be conformed to the image of his Son, being Predestinated unto the adoption of children by Jesus Christ:—they were the vessels of mercy which God had afore prepared unto glory.

The vessels of mercy so prepared were chosen to be believers before the death of Christ; after his death,

Salvation's gate, for all others except the doomed Jews, was flung wide open, free as the mountain air, according to the eternal purpose of Jehovah, that the Gentiles should be fellow heirs with his people on their repentance towards God, and faith towards our Lord Jesus Christ, as Paul proclaimed the Gospel. The partition wall was broken down, there was no difference between the Jew and the Greek for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. Those who were called and sent to proclaim the glad tidings neither made a mystery of their calling, nor of the calling of others; their language was "Faith cometh by hearing, and hearing by the word of God," who hath made known unto us the mystery of Christ, and we are sent to preach the Gospel of peace, that whosoever will may be saved. And the Spirit and the Bride say Come. And let him that heareth say Come. And let him that is athirst come, and whosoever will let him take of the water of life freely.

Salvation in God's Holy word,
Then was free for all that heard,
Sinner will you bow the knee,
Come and take, for all 'tis free.
Cast away the things of earth,
And He gives that noble birth,
To make you of the Holy One,
Both a follower and a son.
Follow on to know the Lord,
Learning from his Holy word,

This is what the price secures,
And eternal life is yours.
And glory, glory, glory be,
To Him, who made salvation free,
Let glory, glory, glory be,
To Him, who made salvation free.

Blessed be the God and Father of our Lord Jesus Christ for that Predestination of which Paul told the Ephesians. Blessed be God for calling his servants and sending them to preach the Gospel—had it not been for that Election, and that calling, those Gentiles who have believed on Christ through their word would never have been made partakers of his promise in Christ Jesus, that the Gentiles should be fellow heirs with his people. It was their calling and the revealing of the Father's will to them according to his good pleasure, that made known to the Gentiles that Salvation was freely offered by God to all men of every name and nation under heaven, who would repent of their sins and believe on his Son, whom He had raised from the dead.

The Scripture fully declares that the Savior was revealed to all that believed on him before his death by the Holy Ghost, for when Peter said, "Thou art the Christ the Son of the living God;"—the answer of the Lord was, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." When the Lord Jesus said, "Wo unto thee Chorazin—wo unto thee Bethsaida, and thou Capernaum, which art exalted unto heaven, shall be brought down to hell;"—He also said, "I

thank thee O Father Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father for so it seemed good in thy sight." And it was revealed unto Simeon by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, and he came by the Spirit into the temple, and taking the child Jesus up in his arms he blessed God that his eyes had seen the Salvation which He had prepared before the face of all people. A light to lighten the Gentiles.

Therefore, the Father revealed his Son by the Spirit to all the sheep that He gave him, and all others believed on him through their word, as Paul tells the Ephesians, that after they heard the word of truth, the Gospel of their salvation and believed in Christ, they were sealed with that Holy Spirit of promise and were built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone. After hearing the word and believing on Christ, they received the Spirit of adoption, and became the children of God and joint heirs with Christ and of the same body with those Israelites, for whom, as concerning the flesh (the seed of Abraham) the Savior came. Trusting in Christ Jesus, through the word of those whom He sent, they became the sons and daughters of the Lord Almighty, and his chosen people, being made partakers of the promises made to those, who were called by the Spirit and given to the Son by the Father, as Paul tells the Galatians, " That the promise

by faith of Jesus Christ might be given to them that believe." There was neither Jew nor Greek, neither bond nor free, but they were all one by faith in Christ Jesus, Abraham's seed, and heirs according to the promise. They all received one Spirit, and became one body, for when Paul told the Corinthians, "That no man can say that Jesus is the Lord, but by the Holy Ghost;"—he also said to them "For by one Spirit, we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. For the body is not one member but many." They were all justified by faith in Christ, as Paul told the Romans, that "The righteousness of God without the law is manifested;—Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference." The Lord was not the God of the Jews only, but also of the Gentiles, and He justified the Circumcision by faith, and the uncircumcision through faith.

The seed of Abraham had been justified under the law by faith in the word of God, and He would now justify the Gentiles through faith in Christ. Those who believed his word both among Jews and Gentiles, He called by his Spirit, revealing Christ unto them, they became his sons and knew that Christ was Lord by the Holy Ghost. And those who were called by their word that God had raised Jesus from the dead to be a Prince and a Savior, received the Spirit after they believed that word, when they also became the

sons of God by being adopted into the family, of which Paul tells the Ephesians, when he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named; that He would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith." Then all those who being called by the word, hearing and believing, after receiving the Spirit of adoption could call Christ Lord by the Holy Ghost, for the Spirit was then sent into their hearts crying Abba Father. And no man could call Christ his Lord but by the Holy Ghost, for Paul says to the Romans, "Now if any man have not the Spirit of Christ, he is none of his." The Spirit then revealed the Savior to all this class of believers as their Lord, and they know in whom they believed;—Therefore, Paul says to the Corinthians, "Examine yourselves whether ye be in the faith, prove your own selves, Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates." This was the way in which those Gentiles, who were not called to believe on Christ by the Spirit, were called to believe on him through the word, and after their repentance towards God, and faith towards our Lord Jesus Christ in believing that God would forgive their sins through him, and their calling upon the name of the Lord, their sins were remitted, and they became the children of God by receiving the Spirit of adoption. Then they were chosen into the family, made par-

takers of the promises, and became heirs of eternal life by obeying the Gospel. For then they were built upon the same foundation with those elected, or chosen ones, whom God had afore prepared unto glory.

All the Jews who believed in Christ, and probably many of the first believers among the Gentiles, when the Gospel began to be preached to them, were foreknown of God and belonged to that class of believers who were called by the Spirit. For Peter upon whom Christ built his Church, and to whom the keys were given, that he might open the kingdom of heaven at Jerusalem, says to the Jews, "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." The Apostles well understood that none of the Jews, excepting those whom God called out from among the nation, would be partakers of the promises; they knew that the rest were appointed to wrath, and were filling up the measure of their sins by rejecting the Gospel, and persecuting those who believed. And in writing his first Epistle to the strangers scattered throughout Pontus, Galatia, Capadocia, Asia, and Bithynia, Peter says, "Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience; grace be unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ.

It appears that these strangers who were scattered

among the Gentiles, had a hope in God either through the law, or by faith in his Son, before the resurrection of Christ, but according to Paul some of the Gentile believers had no hope and were without God in the world until after the resurrection of the Savior, and he says to the Corinthians, "Ye know that ye were Gentiles carried away, unto these dumb idols, even as ye were led." The Lord says to those Pharisees who inquired, why He eat with publicans and sinners, "I am not come to call the righteous but sinners to repentance." Those who were righteous under the law by faith in God, as well as all the sinners, who were called to repentance by the preaching of John the Baptist, or by that of Christ and his disciples;—All those children whose hearts were turned to the fathers before the door was closed by the death of the Savior, were called by the Spirit, and they believed on Christ either before or after his crucifixion, and this class, as well as some of the Gentiles, had a hope in God before the resurrection. They were foreknown of the Father and elected through the sanctification of the Spirit unto obedience. All this class of believers, both among Jews and Gentiles, were foreknown by the Father in that sense of which the Apostles speak, they were elected, chosen, and Predestinated to be conformed to the image of his Son, and they were called and given to Christ by the Spirit. They were the Israel of God, the Circumcision of the heart, in the spirit, and not in the letter, whose praise is not of men but of God;—they were the Israel of God

according to the election of grace, for whom the Shepherd came, and the sheep which He gathered into his fold. The Father sent his Son into the world, that He might first gather these sheep of his pasture before He became a light to the Gentiles, for Christ himself says to his disciples, when He granted the request of the woman of Canaan, "I am not sent but unto the lost sheep of the house of Israel." Therefore, she belonged to the flock of Israel, like some other Gentiles, and she was a daughter of Abraham by faith in God according to the teaching of Christ and his Apostles.

According to the word of God:—It was then the Israel of the Father, those who were before servants, as Paul tells the Galatians, that were Chosen and called unto the adoption of children by Jesus Christ:—they were Chosen in him before the foundation of the world, and they became the sons of God, according to the promise made before unto the fathers. And the sinners of the Gentiles also became the sons of God by believing on Christ through the word of those whom He called and sent to preach the Gospel, that in the dispensation of the fulness of times, He might gather together in Christ, all who had believed, or who should believe his word, both in heaven and on earth. For to believe the word of the Father was to believe the word of the Son, and to believe the word of the Son was to believe the word of the Father.

The Predestination then which is taught in the word of God is simply this:—That the Father gave those,

who had his fear before their eyes, both among Jews and Gentiles to his Son, that there might be but one fold and one Shepherd. That those whom He thus gave him, according to his good pleasure, were called by his Spirit and made partakers of the promises, which He had before made to the fathers of the Jewish nation. That the word of Salvation was committed to these Chosen ones, and they proclaimed the mystery of Christ, that the Gentiles should be fellow heirs with the Chosen people of Jehovah on their repentance towards God, and faith in his Son; that whosoever would, might have eternal life, through the Savior, by repenting of his sins, believing on the Lord Jesus, and obeying the Gospel. And that all those Gentiles, who would so repent, believe and obey, should receive the gift of the Spirit and become the Chosen people of the Lord Almighty.

There is certainly no necessity for Christians to have any quarrels about the Election and the Predes- tination, which the blessed Lord has revealed in the Bible, for they are altogether different from the *secret counsel* of that Deity which was discovered by the great Saint Augustine, during his philosophical ex- plorations in search of immortal wisdom! There has been evil work and confusion enough in the Church, on account of the infamous mysteries, which this speculating philosopher introduced, and his discoveries should immediately be given back to the master who enlightened him by all who are Christians. Let me say to those who know what it is to be Christians,

that I make no pretensions to that light which enables some men to set the time when the mountain Stone shall begin to roll, I have never endeavored to make any calculations respecting the times, or the seasons which the Father hath put in his own power. Because I have considered that the Christian could be much more profitably employed in doing the will of the Lord, as revealed in the scriptures, than in endeavoring to discover what He has not seen fit to reveal. But from what the Lord has been graciously pleased to reveal in his Holy word, it is very evident, that whenever that time shall come, men who stand before the King of Kings and Lord of Lords, will require something better than Mystery to be written on their foreheads and in their right hands.

Away with falsehood's Mystery then,
Let dash it from the hands of men,
And on their foreheads, write thy name,
That they may be holy without blame,
And stand before thee pure in love,
Prepar'd for all the joys above,
When the mighty Stone shall roll along,
To crush the great and break the strong.

The language of those who were called by the Father, and sent by the Son to preach his Gospel, does not read like teaching men that God by his grace bestowed *irresistible* salvation, either on them, or on those who believed on Christ through their word. The Lord told his disciples that they were his friends

if they would do whatsoever He commanded them, that they must abide in him, and his words must abide in them; that any man who did not so abide, was cast forth as a branch that was withered, that men gathered and cast into the fire to be burned. And He says, "Ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved." The Apostles never promised eternal life to those who believed on Christ and were made partakers of the heavenly calling only on their obedience. Even the Apostle Paul says of himself; "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast away." The soldiers of the cross exhorted Christians to war a good warfare, to hold the beginning of their confidence steadfast unto the end, which would make them partakers of Christ. They told them to put on the whole armor of God, that they might be able to stand, for they wrestled not against flesh and blood merely, but against powers, against wicked spirits in high places, who were the rulers of the darkness of this world. They bid them stand fast and be strong and quit themselves like men, declaring that having such promises they should cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. To so run the Christian race that they might obtain the crown, pressing towards the mark for the prize of the high calling of God in Christ Jesus. To cleanse their hands and purify their hearts, and to be men in understanding,

that they might know what the will of the Lord was. And those Christians, who were thus contending with their spiritual and mortal foes, they encouraged by declaring that they were the children of light, that those who did the will of God should abide forever, that the Lord was able to make them stand, and that they should cast all their care upon him, for He cared for them. That God would shortly bruise Satan under their feet, and that they were more than conquerors through him that loved them, who was at the right hand of God to make intercession for them. The Apostles exhorted Christians to hold fast their weapons, and war a good warfare, as if they were indeed leading them on to contend for victory in a battle field.

Stand to your arms was the warrior's cry,
Call upon God and you need not fly,
When they proclaim'd that grace was free,
For all that would bear and bow the knee;
And they shouted to those sons of light,
Put on that conquering armor bright,
That ye may be able to stand in the fight;
For we battle with the powers of night.
Fear ye not when their trumpets roar,
Tremble not when their darts they pour,
But quench their fire on your shield,
And with your sword maintain the field.
We must fight the enemy hand to hand,
And He who is able will make us stand,
Quit yourselves like men, their dark host meet,
For God shall bruise them under our feet.

Let there be no doubt when you charge the foe,
Holding fast the truth we shall him o'erthrow,
You are more than conquerors through the Son,
Be steadfast then and our victory is won.

Such were the instructions of those holy Apostles and Prophets, who were called and sent to preach the Gospel. Sinners must repent and believe on the Lord Jesus, and they should receive the forgiveness of sins, the gift of the Spirit, and become the Chosen people of God. Christians must hold fast the word and bow their knees to the God and Father of our Lord Jesus Christ, that He would grant them to be strengthened with might by his Spirit in the inner man, that they might be able to stand and press on in the way of holiness unto eternal life. This was the whole of the Gospel, when Paul and his fellow helpers proclaimed that whosoever would might be saved. And now Christians let me say one word to you, though I do not profess to be a prophet, nor to have received any new light, and do not pretend to know when our Lord will appear, yet it does seem to me, as if the Lord Almighty had borne with the Mystery of Iniquity about as long as He will bear, and when He shall set it on fire, burn it must, and burn it will, in spite of all that the leader of Armageddon's host can do to prevent it.

On with your armor Christians then,
In understanding be ye men,
Prepare your linen clean and white,
Appear ye in the Bridegroom's sight,

Without a wrinkle or a spot,
That his eyes of flame reject you not,
When He shall claim his purchased ones,
And bring redemption for his sons.
Let the Bride be ready for her home,
For the marriage of the Lamb shall come,
When Alleluia's thundering roar,
Will shake the earth, and heaven once more.

A word to you, who do not profess to know the Gospel:—I have many things yet to relate respecting the terrible attacks of these vile enemies of God and man, which I shall give in another volume if it shall please the Lord to have me publish the whole of their furious endeavors to destroy me. But I have felt that this great subject, on which I have written, was of more importance than every thing else, that you, and all others might see that there is no Original sin, which men committed in Adam to subject them to the wrath of God, nor to prevent them from repenting of their sins and becoming partakers of the promises of Salvation through the Lord Jesus. That there is now no Predestination of men to be believers, and no Election to eternal life, but that there is a blessed privilege for all, who will repent and believe, to have a glorious immortality through the obedience of the Gospel of Jesus Christ. And I once more solemnly tell you, that you are surrounded by mighty and terrible foes, who are endeavoring to destroy you by keeping you from repentance towards God and faith in Christ. Because these wicked spirits well know that no other arm but his, can save you from destruction. Will

you aid them in destroying your own souls, which they are striving to do, by making you set your affections on the things of earth, and by making you neglect and despise the great salvation, which is offered to you by God through the Savior? If you do let these enemies of yours make you refuse the blessing you will repent of it when it is too late.

Of the world to gain a part,
You cannot gain the whole,
Will you set your foolish heart,
And thereby lose your soul?
Blood hounds fierce are on your track,
Away to Jesus you must go,
None but He can beat them back,
And save you from eternal woe.

And in conclusion let me say to all, study your Bibles for yourselves, beseeching the Lord to enlighten your understandings, that you may know the truth and obey it. The word of God has been greatly neglected, perverted, and misunderstood, but it is the power of God, and the wisdom of God for all who will hear his truth to save them from the perdition of the ungodly. The language of the Bible has been made to mean any thing, and every thing, which the perverters of the Scriptures have desired to make them teach, but there is but one meaning in the word of God, and that is, Salvation for all who will hear and obey his righteous commands, and destruction to all those who will not. The Lord will save all those, who will seek for Salvation through the Savior, in that

way which He has appointed, and in which He promises to save them—none can pluck them out of his hand, for He will be a wall of fire to defend them from all their foes. And the Lord will convince all, when He cometh to execute Judgment upon all that are ungodly, of all their hard^d speeches and great swelling words which they have spoken against him. The Gospel is the word of the same Lord, who gave his law to the Jews, and who destroyed them for disobeying his word spoken by Moses and the prophets, and He will destroy those who disobey the word of his Son. For the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.

For all that fear his just commands,
The mighty One Jehovah stands,
A wall of fire around his sons,
To keep from harm his chosen ones.
He will destroy their envious foes,
When on their ranks in fire He goes,
To overturn that rebel host,
That strangely speak and stoutly boast,
Because his law they have forgot,
His Holy word regarding not.
And He will burn them in the fire,
For daring to provoke his ire,
In continuing their ungodly deeds,
While leaning on their broken reeds.

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